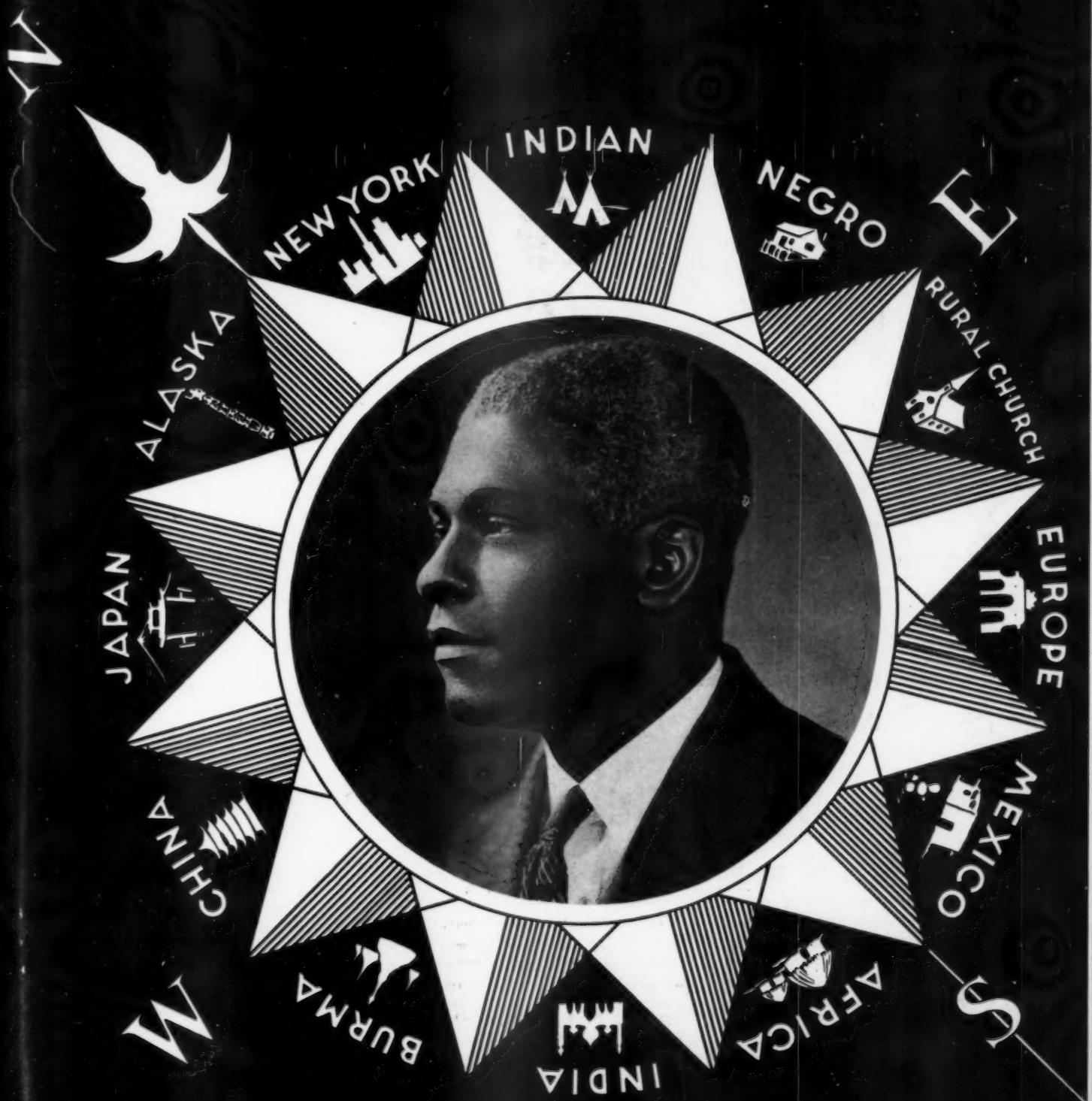


# MISSIONS



# THEY SERVE IN PERIL!



AN OPERATION IN THE BAPTIST HOSPITAL AT ILOILO, P. I.

Remember our missionaries who have stood to their posts in the Philippine Islands, in China and in other areas where they risk their lives in Christian service.

All understand now how urgently our World Emergency Fund is needed. We have raised about two-thirds of the fund. Help us quickly to raise the other third. We cannot do less when others are giving their all.

## THE NORTHERN BAPTIST CONVENTION

**MISSIONS** is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What city is famous for its spirit money?
2. Who was released from jail in India?
3. Where is Chikore?
4. Who is Miriam Ramaniah?
5. What is the bane of modern Christianity?
6. Who is Karel Hudec?
7. Whose address is 62 Sanborn St., Reading, Mass.?
8. Who said, "moral principles are superfluous"?
9. What is 30 miles from the Arctic Circle?
10. What will be observed on February 20th?
11. What city expects 20,000 Baptists in May?
12. Where have 849 churches been established?
13. Who synthesized Vitamin B in crystalline form?
14. What must be periodically revised?
15. What hospital is served by Dr. R. E. Stannard?
16. Who is E. J. Anderson?
17. What is being sung instead of the doxology?
18. What cannot wait?

### Rules for 1942

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1942, to receive credit.

### Instructions to Subscribers

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# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

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Vol. 33

FEBRUARY, 1942

No. 2

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**At seventy he joyfully  
Retired; at eighty, preached with glee;  
At ninety, tried to climb a tree!  
(Yes, "M & M" Security.)**

"M & M" SECURITY is membership in the Retiring Pension Fund of The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, 152 Madison Avenue, New York. The booklet "WORRY-FREE BY '43" tells all about it. Send for your copy.

## Subscription Loyalty in December

Once again December recorded a gain in subscriptions. The month produced 5,455 as compared with 5,428 in December of the previous year, a net gain of 27. While the gain was small, the December total was large. For the eighth time the month topped the 5,000 record.

To all subscribers, presidents of missionary societies, club managers, pastors, World Wide Guild leaders, and all others who by their devotion to the magazine and their interest in the cause which it represents, have helped to achieve this record, MISSIONS again extends sincere and hearty thanks.

These are grim and tragic times in which to live. The task of publishing and circulating a church

periodical, and particularly a world missionary magazine, becomes increasingly difficult. Only through the loyal support of every friend of MISSIONS will this magazine be able to carry on during the dreadful years that lie ahead.

The subscription score now stands at 98 months of gain and only 6 months of loss since the up-trend began in the spring of 1933, nearly 9 years ago. On your continued cooperation depends whether that trend will continue upward.

## WHO'S WHO

### In This Issue

**Margaret T. Applegarth** as author, member of the Woman's Foreign Mission Board and Chairman of the International Committee on the World Day of Prayer, needs no introduction to readers of MISSIONS.

**Pearl S. Buck**, as author and former missionary in China, holds the record in having six of her books selected for distribution by the Book-of-the-Month Club, two more than H. G. Wells, her nearest competitor.

**Charles S. Detweiler** is the Home Mission Board's Secretary for Latin America.

**Eve Garrette** is Director of Church Publications of the National Committee on Food for the Five Small Democracies.

**Viola C. Hill** is a missionary of the Woman's Board in East China, in service since 1915.

**G. Merrill Lenox** is Associate Director of the Ministers and Missionaries Benefit Board.

**Benjamin E. Mays** is President of Morehouse College in Atlanta, Georgia.

**Elsie Root Pratt** is the wife of Rev. L. S. Pratt, a missionary in South India since 1928.

**James H. Rushbrooke** is President of the Baptist World Alliance.

**Anna Canada Swain** is Vice-President of the Woman's Foreign Mission Society.

**Virginia Swanson** is a missionary of the Woman's Home Board, on Terminal Island, San Pedro, Cal., in service since 1929.

**Frances B. Tencate** is a former missionary of the Woman's Foreign Board in service in India from 1898 to 1929.

**A. F. Ufford** is a missionary in East China, in service since 1905.

## LETTERS

### From the Editor's Mail Bag

In your December editorial, "Shall we light candles or curse the darkness?", you took a fling at England when you referred to "children doomed to starve by an unrelenting blockade." France is paying for that starvation because the fathers of those children voted for a bunch of politicians who thought more of office than they did of France. That is one reason why France is suffering today. If France had not tarried so long at her wine cups she would have been more capable of protecting herself. Everyone is sorry about the children, but war is hell, and England has no other

(Continued on page 68)



# Significant Releases

A Live, Helpful Book . . .



## WORSHIP IN THE CHURCHES

By Wm. Roy McNutt

Here is a good book on a live subject that should be added to your library. It is important in two ways: It presents the study of corporate worship with authority and clarity. It is also important because it is one of the few books on the subject by a Baptist. Illustrated.

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Fresh, Sparkling Material



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By Julius Fischbach

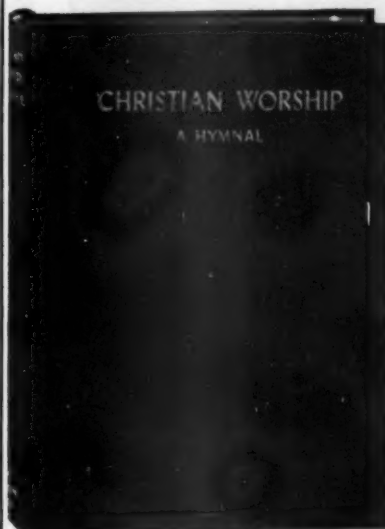
In his experience with the younger church school children, especially the Juniors, the author has developed unusual skill in using objects helpful to illustrate his talks. His personality radiates through the book, producing an effective tool for those who work with Juniors.

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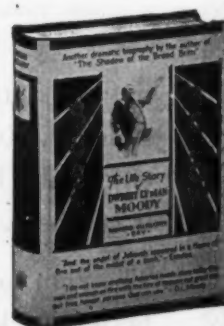
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Richard E. Day

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## WHEN *Winter* COMES TO FRANKLIN COLLEGE



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## LETTERS

(Continued from page 66)

way of fighting. When a bandit is out to ruin the world there is nothing to do but fight him the best way you know how. And that means suffering.  
—Rev. F. W. Jackson, Almond, N. Y.

Of course MISSIONS can see now what some of us saw long ago, that this is not merely "one of Europe's perennial imperialistic conflicts." Colonel Charles Lindbergh thought that once, but his eyes have been opened. He now sees it as a world imperialistic conflict. . . . Every intelligent man who sees what Germany is doing to conquered countries today can feel profoundly thankful that we won the first World War, even at tremendous cost. We must determine the worth of war as of other things by what is prevented as well as what is cured. We wanted a warless world made safe for democracy. We won the war that was essential to that end. But we failed in the peace to follow up our victory in war. So the present awful world situation is a proof of the utter futility of peace rather than of war. It is because we fail in peace that we must fight in war. The first World War was essential to what we desired, but it was far from sufficient to accomplish it. You say "we would overnight find ourselves under dictatorship control if America finally went to war." We went to war three weeks ago. We have

no such dictatorship control as they have in Germany and Italy. We have censorship (I miss the radio weather reports), but of our own choice. If we had refused to fight when the Axis powers declared war upon us we would certainly be on the way to the dictatorship of criminal nations. Self-defense is a God-ordained right (*Rom. 13*) and duty for nations as well as for individuals. Jesus recognized this (*John 18:36*). Paul practiced it (*Acts 25:11*).  
—Rev. A. M. Watts, Jamaica, Vt.

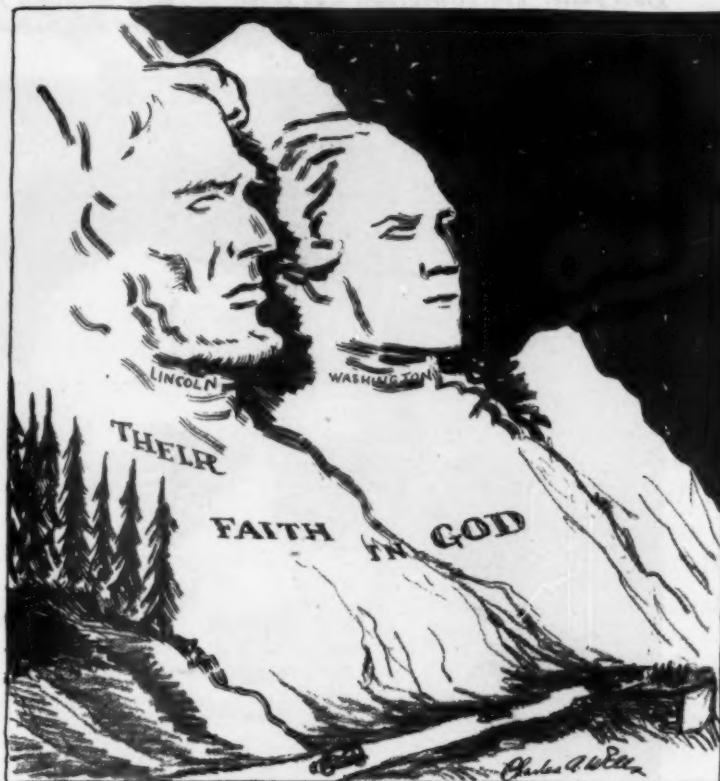
It seems to me that the critics of MISSIONS for its references to "cannon fodder" are not quite fair. I do not know when or where this phrase originated, but it is widespread. I understand it to express *contempt for war* and not any reproach of the soldier. As such the phrase impresses me as very effective. Congratulations every month to yourself and MISSIONS. I read it regularly from cover to cover.—Rev. William H. Palmer, Spencerport, N. Y.

Although many are writing letters of criticism, I trust that in your editorials you will continue to defend the cause of peace, love, justice, and brotherhood. When newspapers, education, and business are saying that it is patriotic and sensible to aid in the ruthless hatred and killing, it is heartening to see that some persons and some instruments within the church are yet upholding the proposition that only by the use of Christian love and forgiveness can the problems of this world be solved. Here in the Far East we have seen the awful consequences of war. We are sure that there is nothing good in war. We have also seen the results of the gospel of love and we are convinced that this is the only way by which personal, national, and international problems can justly and permanently be solved. What you have been saying needs to be said. All the arguments against it will not change the rightness of what you say.—Paul A. Collyer, Baguio, Philippine Islands.

NOTE—This letter was written in November before Japan invaded the Philippines and destroyed Mr. Collyer's home. He and his family are reported safe.—ED.

## Carved in Immortal Rock

CARTOON NUMBER 86 BY CHARLES A. WELLS



INTO the side of a mountain in the Black Hills of the Dakotas the sculptor Gutzon Borglum has carved the faces of Abraham Lincoln and George Washington.

During this month the birthday anniversaries of these two great Americans remind us reverently of the one supreme quality that they shared, the faith which they had in God.

Both men were thoroughly human. Both had many of the weaknesses common to man. But in the dark hours of travail when this nation was born, and in the later dark hours when it struggled to preserve its unity, they displayed a faith that was mountainous and indestructible. It is no wonder that men thought it fitting to carve their faces in the eternal rock.

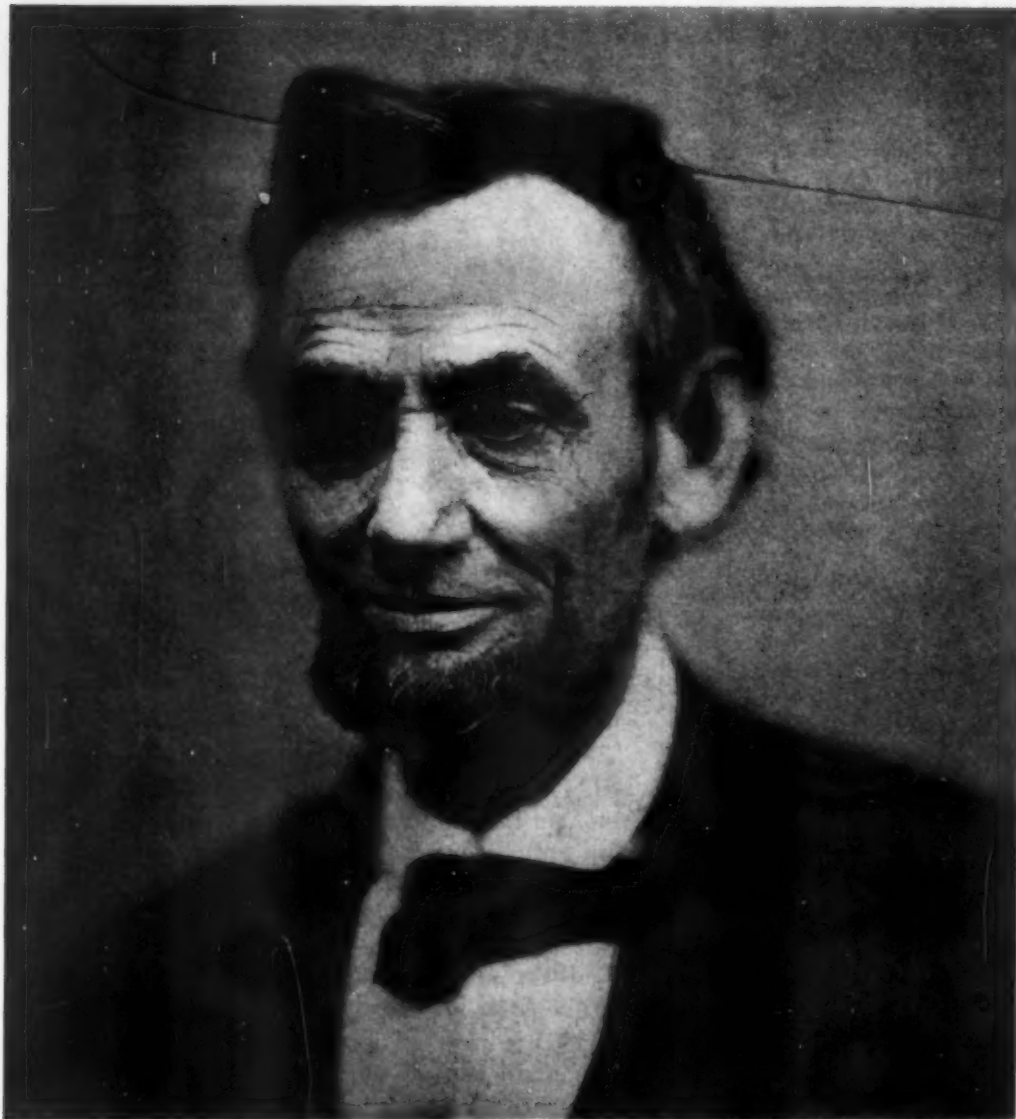
That faith enabled Washington at Valley Forge, notwithstanding his cold, hungry, and exhausted man power and his depleted supplies, to sense the supreme values of what seemed to others like a hopeless struggle, and eventually to achieve American independence. That same faith prompted Lincoln shortly before his untimely death to say, "With malice toward none; with charity for all."

Today America again needs that kind of faith. All the rubber, steel and aluminum in the world will not avail unless we have it. What shall it profit a nation even if it gain the world and lose its faith in God? — CHARLES A. WELLS.



## FIVE DAYS BEFORE HE DIED

*A reproduction of the photograph taken by Alexander Gardner, one of the official government photographers of the Civil War. The streak across the top is a crack in the original glass plate. The photograph was taken on April 10, 1865, four days before the Civil War President was shot in Ford's Theatre and five days before he died.*



*Reproduced by courtesy of Ston's Herald*

ABRAHAM LINCOLN

February 12, 1809–April 15, 1865

Do the kindly eyes and the winsome, appealing expression on his face intimate that he may have had a premonition of approaching death?

*"With malice toward none; with charity for all."—If he could say it then, we should be able to say it now.*

# MISSIONS

VOL. 33. NO. 2



FEBRUARY, 1942

## Not Hatred But Penitence

**S**OME nations are born for war; others by their governments are maneuvered into war; still others have war thrust upon them. For more than two years this magazine was opposed to America's entry into the second World War. The many reasons for that position need not be restated. Its validity must now be left to the verdict of history. Once again "this great and peaceful people," as President Wilson characterized us, is traveling a long and perilous road beset with heartache, suffering and disillusionment.

What is now the editorial position of *MISSIONS*? Obviously there will be no shirking of civic obligation, no evasion of responsibility to the nation, no sabotage of public morale, no interference with what any person regards as patriotic duty. To do any of these would be treason and unjust as well as a repudiation of constitutional democracy whereby the minority accepts the majority decision.

On the other hand, *MISSIONS* still believes in and supports the Kellogg Pact that outlawed war. Congress has not repealed it. Nor can *MISSIONS* ignore the historic "Atlantic Charter" of President Roosevelt and Prime Minister Churchill which declared,

All nations for realistic as well as spiritual reasons must come to the abandonment of the use of force.

Here in words of fearful significance two men of destiny are preaching the "realistic" futility and the "spiritual" sinfulness of war. It was not treason to proclaim that last August. It cannot be treason for *MISSIONS* to urge it now.

Furthermore, *MISSIONS* will sing no hymn of hate nor resort to infantile name calling. Hor-

rible as have been the infamy and tyranny of their respective governments, this magazine will never refer to the Japanese people as Japs nor to the German people as Huns. Every American returning from England reports the absence of hatred. It is to Britain's enduring credit and in grim contrast to what Signor Mussolini urged upon the Italian people just before Christmas:

In time of war the moral principles of normal times are superfluous. We cannot fight unless we hate.

With that sentiment *MISSIONS* must forever disagree. Moral principles are unchangingly true in time of war as in time of peace. "The allied policy drove Germany into the frenzy of Hitlerism," said Lloyd George in 1933. And in 1924, on a memorable "Black Friday," as *The New York Times* called it, the American Senate by its Japanese Exclusion Act insulted a proud and sensitive Oriental people. Nations and individuals are punished by their sins as well as for their sins. "The war is in part the consequence of our own national sins," declared The Buffalo Council of Churches. Not hatred nor revenge, but penitence and magnanimity become us now.

Finally *MISSIONS* will look beyond the war toward a just and lasting peace. The second World War is here because the world we chose to live in after the first World War was a war world. We will never have world peace unless we choose to live in a peace world. When this war ends, will Christian statesmanship survive the inevitable chaos and universal ruin and be able to establish a truly Christian peace?

That question should worry us day and night, lest the horror of tomorrow be infinitely more ghastly than the agony of today.



# The World Today



*Current Events of Missionary Interest*



*Palace of the League of Nations at Geneva, Switzerland. For the ghastly failure of the League to prevent the second World War, the United States is in part responsible*

## ***The League of Nations Is Still Alive!***

**T**HERE is much irony in history. In a world at war the League of Nations, although reduced in personnel and function, continues active.

Probably its most ironical experience was its emergency removal to Vichy, France, in the spring of 1940 when Europe feared a Nazi invasion of Switzerland. Instead the Germans conquered France. For three weeks the German General Staff lived in the Vichy hotel in the basement of which the League had stored its documents. After the Germans retired to Paris everything was recovered and shipped back to Geneva where the League Secretariat functions with a skeleton staff, a budget cut by 50%, and a complete cessation of international conferences. The famous Rockefeller Library, with staff reduced to only 6 clerks, is open only to specially authorized research students. By so-called "missions," some of the League's activities have been transferred temporarily to other lands. Its economic activity is directed from Princeton University. Its international health work is centered at the Rockefeller Institute. Its international labor service is directed from McGill University in Toronto. The main offices of these

services still function in Geneva. These "missions" merely operate from temporary centers where conditions of work are more favorable than in Europe.

The League's unhappy status again revives comment as to why it failed to prevent the present war. In a recent speech Under Secretary of State Sumner Welles blamed the failure of the League on three counts, viz.: (1) American blind selfishness in repudiating it. (2) Utilization of the League by certain powers primarily to advance their own political and commercial ambitions. (*Presumably he meant England and France.*—Ed.) (3) The fact that those who dominated its councils forced the League to operate as a means of maintaining the status quo. "The League was never enabled to operate," said Mr. Welles, "as President Wilson had intended, as an elastic and impartial instrument in bringing about equitable adjustments between nations." Next time, he urged in conclusion, "some adequate instrumentality must unquestionably be found."

Most of the other international organizations having headquarters in Geneva are functioning, although under great handicaps, such as The World Y.M.C.A., The World Y.W.C.A., The World Council of Churches, and various peace societies which are doing valuable exploratory work on the problems of



tomorrow's peace. Busiest of all at Geneva is the International Red Cross with a staff of more than 2,000 persons, mostly of neutral citizenship, looking after the interests of prisoners of war, refugees, and the overwhelming needs of relief.

Thus while the world plunges ever deeper into madness and destruction, Geneva evidences that there is at least a little sanity left.

### ***Foreign Missionaries Interned in the Far East***

**E**VER since the beginning of the Japanese-Chinese war in 1937 the foreign mission boards have been concerned over its effects on mission churches, schools, hospitals in the Far East and on the safety of missionaries. Japan is now at war with the United States. All American missionaries in Japan and in the occupied areas of China are now enemy aliens. That status will apply to those in the Philippines and Burma if these fields fall under Japan's temporary control.

How they will be treated occasions grave anxiety. Communication is now impossible. Perhaps they will be segregated in Japanese concentration camps. That may happen to them in sections of occupied China whose Japanese military rulers may know nothing of the real purpose of missions and may, therefore, deal harshly with missionaries for having helped to maintain Chinese morale. Thus far most services are still maintained. In Japan the treatment to American missionaries will be more humane. A news report conveyed through Berlin on December 20th announced that "missionaries are well treated and able to continue their missionary activities." Because of inability to send funds all missionaries in Japan and occupied China must necessarily undergo hardship and some degree of suffering.

Fortunately the number involved is not very large. Long ago the foreign boards authorized the evacuation from threatened areas of all mothers and children, missionaries in poor health, those soon to retire because of age, and those scheduled for early furlough. Some have come home. Others at their own request have been transferred to other fields. The Baptist foreign mission staff in war areas now consists of six missionaries in Japan, 28 missionaries and three children in East China, 17 missionaries and one child in South China, 22 missionaries and seven children in the Philippine Islands. No stigma attaches to those who came home. They returned with the greatest reluctance and only because of the irresistible pressure of circumstances which they could not control. No praise can be too generous for those who have remained and have accepted the risks involved. Grateful governments award distinguished service medals in time of war to those who do what the situation demands beyond the call of duty. Similar citations are surely warranted in the services of peace. Typical of the sentiment of all is the comment by Dr. and Mrs. William Axling of Japan who told the correspondent of *The New York Herald Tribune*, "Regardless of what happens, we intend to stay. Our lives are solidly connected with Japan where we have lived and served for 40 years." Although it is impossible to communicate with this noble company of 73 people, every Baptist can remember them in prayer. Their determination to continue service ought to be a stimulus to Baptists at home to keep their own missionary passion aflame so that instead of a decline in missionary giving now during the war and after its close, there will be such a generous outpouring of life and resources as the denomination has never experienced before.

## ***Remarkable Remarks***

HEARD OR REPORTED HERE AND THERE

MAY GOD FORGIVE AMERICA for her senseless and greedy policy of continuing for four years to sell oil, gasoline, scrap iron, and airplane engines to Japan for the destruction of helpless China and the death of untold millions of innocent men, women, and children. It has come back to us in fearful judgment.—**Charles E. Maddry.**

NOTE.—Secretary Maddry of the Southern Baptist Foreign Mission Board was in Hawaii, scheduled to preach on Sunday, December 7th, and was an eye witness of Japan's attack.—Ed.

HUMANITY GOES ON TEARING ITSELF TO PIECES in a war of extermination.—**Pope Pius XII.**

NOTHING IS SO CONTAGIOUS AS VIOLENCE. Nothing is so easy to destroy and so hard to re-establish as the reign of law.—**Anne O'Hare McCormick.**

OUR WORLD WILL NEVER BE SAVED by a generation of cocktail drinking church members who play bingo, whose God is respectability, and whose heaven is a life of undisturbed comfort and convenience.—**Rev. Charles F. Banning.**

WHEN YOU HAVE NOTHING LEFT BUT GOD, then for the first time you become aware that God is enough.—**Maude Royden.**

# Yesterday and Tomorrow in Negro Leadership

*An illuminating article by an outstanding Negro educator in which he reviews the 75 years of ministry of a famous college in developing Negro leadership in America, and sets forth what is needed to enable the college to maintain its ministry in the difficult years that lie ahead*



*The class in higher mathematics delves into the sublime mysteries and the profound intricacies of advanced algebra, but perhaps it is calculus*

By BENJAMIN E. MAYS

SOME day a true history of the rise and development of higher education among American Negroes is going to be written. In that history the author is going to give due credit to those prophetic souls who immediately after the Civil War and during the closing decades of the 19th century went into the southland to establish schools and to teach the members of a newly emancipated race. He will tell the story of how the various denominations founded Christian villages such as Morehouse, Howard, Atlanta, Fisk, Talladega, Lincoln, Knoxville,

Johnson C. Smith, Bennett, Claflin, Clark, Benedict, Virginia Union, Shaw, Bishop, Leland, and many others.

Two significant points will stand out in this history. One will reveal the fact that many of the persons who denied themselves in order to contribute to the support of education among Negroes were not rich; to the contrary, they were relatively poor. The other significant revelation will be that these founders and early teachers of the Negro had a profound faith in his potentialities. They were convinced that given the opportunity the Negro would respond to education as well as any other people. It was

**GRADUATION DAY AT  
MOREHOUSE COLLEGE**

**RIGHT**

*The senior class on graduation day marching for the last time into Sale Hall*



**LEFT**

*The senior class listening to the graduation day address by Dr. Mordecai Wyatt Johnson*



**BELOW:** *The commencement procession with President Benjamin E. Mays second in line*



**ABOVE**

*Dr. Mordecai Wyatt Johnson, President of Howard University in Washington, D. C., and an alumnus of Morehouse College, class of 1911, returns to his alma mater to deliver the commencement day address*

an amazing insight! It was all the more amazing because in those days it was not popular for one to believe that the Negro could master the

upper branches of learning. But these pioneers believed it. They not only believed it; they were also possessed with a deep sense of mission.



They believed that they were commissioned by God to educate and to Christianize the Negro people. If the graduates of these colleges have justified the faith imposed in them by the founders, the sacrifices they made were not made in vain.

One of the outstanding services for which sacrifices were not made in vain is Morehouse College, founded and nurtured by the American Baptist Home Mission Society. It is named in honor of one of the Society's great leaders of the 20th century, the late Henry L. Morehouse. On February 18, 1942, the college that bears his name will celebrate its 75th anniversary. During these 75 years the college has served the Negro race and the American nation with distinction and honor. It has been in the business of building men. Although the college has always laid strong emphasis upon the development of the intellect, it has never failed to impress upon the minds of its students that mental development without character integrity is dangerous. This double emphasis explains why and how Morehouse College has provided the race with a leadership superior to that of most colleges.

Although the vast majority of Morehouse graduates have remained in the south, they are also to be found in sizable numbers in the north, east, and west. Throughout Georgia in rural

areas and in small towns, Morehouse men are serving as teachers, principals, ministers, and agriculturists. In some such capacity they are serving in every southern state. This is significant in that it shows that college training has not educated the Negro beyond the masses of his own people. The vast majority of Morehouse alumni have remained in the south to serve their race and to do their part in furthering inter-racial good will. Many of them have turned down more lucrative positions in the north in order to serve their people in the south.

If the quality of work a college performs is to be judged by the service of its graduates, Morehouse College should stand high in the galaxy of liberal art colleges. Its graduates have won distinction and earned advanced degrees in such universities as Chicago, Columbia, Harvard, Yale, Pennsylvania, Wisconsin, and Michigan. It is rated a Class A college by the Southern Association of Colleges and Secondary Schools. Morehouse alumni are among the ablest of the college and university presidents. The presidents of Howard University at Washington, D. C.; West Virginia State College at Institute, W. Va.; Georgia State College at Savannah, Ga.; Alabama State Teachers' College at Montgomery, Ala.; Benedict College at Columbia, S. C.; American Baptist Theological Seminary at



*A corner of the spacious campus of Morehouse College in Atlanta, Georgia*



ABOVE

*An interesting argument regarding the revelations of the microscope in the class in biology*



BELOW

*Everybody is busy and absorbingly interested in the chemistry laboratory*

Nashville, Tenn.; Dillard University at New Orleans, La., are all graduates of Morehouse College. In other years Jackson College at Jackson, Miss., and Langston University at Langston, Okla., have had Morehouse graduates as presidents. Moreover, in other outstanding institutions, such as Prairie View, Johnson C. Smith, Virginia Union, Arkansas State, Atlanta University, Morehouse College, Talladega College, South Carolina State College, North Carolina College for Negroes, A. & T. College, Shaw University, Tuskegee Institute, Hampton Institute, Louisville Municipal College, Morehouse alumni are among the ablest of the professors and administrators. One of the most creative writers the Negro race has produced, the late Professor Benjamin Griffith Brawley, was a Morehouse graduate.

The status of Morehouse was equally eminent in the field of religion. They are among the most widely sought after and most widely used in the field of religion and church. As Y.M.C.A.

workers, as deans of religion and chapel, as teachers of religion, and as directors of religious activities Morehouse men play their rôle well. Whether in the north or south, they hold strategic pastorates. They are serving as leading pastors of Negro Churches in Atlanta, Augusta, Dallas, Savannah, Birmingham, Montgomery, Houston, Memphis, Nashville, Durham, Chester, Pennsylvania; Pittsburgh, Brooklyn, Columbus, Ohio; Cleveland, Detroit, and in many small southern centers and rural areas. To this must be added a specialist who works among the rural churches of Georgia.

Negro Baptists constitute the largest denominational unit in the Negro race. In fact there are as many or possibly more Negro Baptists than there are members in the other major Negro denominations combined. And this means that the Negro Baptist ministers lead the largest group of Negro churchmen in the United States. Morehouse College for 75 years has contributed significantly to this leadership.

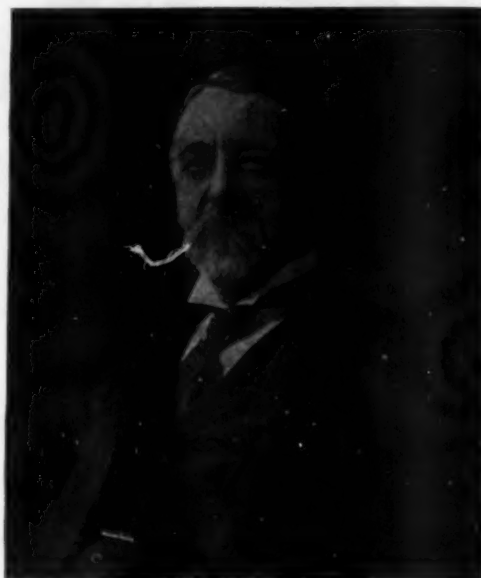
To mention their geographical distribution in dentistry, medicine, law, business, and social work is to duplicate their distribution in religion and education except the area widens as these fields are mentioned. We would have to add such centers as St. Louis, Chicago, New York City, Washington, D. C.; Pine Bluff, Arkansas; Athens, Georgia; Griffin, Georgia; Jacksonville, Florida; Miami, Florida, and Youngstown, Ohio. They are serving as deans of medicine, specialists in hospitals, social workers in social security, private practitioners, cashiers of banks, real estate brokers, grocers, undertakers, insurance men, mail clerks, letter carriers, and in many other occupations.

Many Morehouse graduates are engaged in other work just as essential to our common life. They are employees in hotels and restaurants; they work in private homes, serve as messengers, railroad workers and the like. We would not exclude these because Morehouse College has always maintained and it shall continue to maintain that all worth while toil is honorable. Thus Morehouse College has kept the faith. If the founders who sleep could view the work of their hands on this 75th anniversary, they would do it with satisfaction and pride. They would say, "Our work was not in vain." This is Morehouse College 75 years after its founding.

What of its future? As the college closes its first three quarters of a century and faces the future, it is neither old nor decrepit. It faces a precarious future with courage, hope, and faith. Yes, faith, but not a blind faith. The years ahead are going to be difficult. The college will continue its past emphases, adjusting its program to the changing conditions in our social and economic life. Its past and present curricula will be studied in the light of modern needs, its aims and objectives will be re-defined, and a program for the next 25 years will be set up.

The financial problem will be a real one. Those pioneering souls who labored and made their gifts because they believed it was the will of God, have passed on. The sense of mission which characterized them does not possess their descendants. Moreover, up to a few years ago it cost very little to operate a Negro college. Salaries were low and equipments were poor. But in this age of standardization it costs five times

more than it did 30 years ago. The needs of the Negro are not as obvious as they were back in 1867. Then his ignorance and his economic insecurity could be dramatized more easily than now. Furthermore, the so-called "Negro problem" is no longer a southern problem. It is



*The late Henry L. Morehouse, for 28 years secretary of the American Baptist Home Mission Society and a great friend of Negro higher education. Morehouse College is named in his honor*

nation-wide. This being true it is becoming increasingly more difficult to get our northern friends to see that there is still urgent need of their support of southern colleges for Negroes. They feel that their job is a local one. When the problem was far removed this attitude did not exist. It is also hard to convince some of them that we need help if our campus is well kept and our buildings are in fairly good repair. In some instances we must be run down at the heels in order to prove that we need help. This is not true of white institutions. The better kept the buildings and grounds the more convincing the argument that they are worthy of making good use of larger sums. This psychological attitude toward the Negro college needs to be changed.

Unfortunately for the Negro, his seeming prosperity is creating a false impression. Many white persons of means are beginning to feel that Negroes are able to support their own colleges. Negroes can and should do more than



they are doing to support their schools, yet nothing is farther from the truth than to believe that Negroes are able to care for their own institutions. The Negro is not yet in the area of big money. On an \$800 or \$2000 salary a Negro can ride in and own a car which gives the impression of great prosperity. The few Negroes who draw salaries of \$5,000 a year stand on the topmost round of Negro wealth. Negroes do not get the jobs that bring big money. A Negro who happens to be worth \$25,000 or \$50,000 is considered very rich, whereas a white man who is worth this amount is considered middle class and is not expected to contribute large sums to educational institutions.

All this means that the time has not yet come for the north to withhold its support from the Negro colleges which it has nurtured through the years. Negro professional men and Negro businessmen have not had time to accumulate



*The late John Hope, former President of Morehouse College and one of the greatest leaders ever produced by the Negro race in the United States*

wealth. Perhaps 25 years from now we may look more hopefully on Negro support. New friends are being cultivated among the wealthy of the white south, and eventually a substantial support may be expected from them.

In the meantime the Negro must begin to learn that in the future, despite his poverty, he

must carry an increasing amount of the responsibility for the support of his own colleges and universities. And this is as it should be, for Negroes will gain white respect only by carrying a reasonable share of their own burden. This must be driven home to every graduate of a Negro college and to every member of a Negro church. The Negro college must insist upon better collections from students, annual contributions from churches, alumni and friends, and they must increase their endowments.

Morehouse College is now facing a financial crisis. In order for it to expand and meet its precarious future, it must be more adequately endowed. The General Education Board, founded by the late John D. Rockefeller, recognizing the merits of Morehouse College, has set aside \$400,000 for its endowment provided the College can raise an equal sum on or before June 30, 1942. The Board will match dollar for dollar up to and including that amount. If successful, the endowment will thereby be increased by \$800,000. This would be used as follows.

1. The income on \$200,000 will be used for scholarships to aid worthy, needy students. The vast majority of Negro students are not able to secure \$325 a year to get through college.
2. The income on the next \$200,000 would be used to meet the urgent need of retirement of the faculty. Teachers who have children and who have been teaching on small salaries can hardly provide security for their old age.
3. The income on another \$200,000 would be used for expanding the Morehouse staff, which is greatly in need of expansion.
4. The income on the fund \$200,000 would be used to increase salaries and to provide more adequate living quarters for teachers.

Although recognizing other needs such as dormitory, chapel, cottages, and a new academic building, the need of endowment must for the moment take precedence over all these. In light of the urgent needs set forth above, it is hoped there will be generous response so that a larger Morehouse Endowment may enable the College to serve the Negro race and the American nation in a way characteristic of its past. Such an institution deserves the wholehearted support of every American who believes in the educational advancement of the Negro race.

# American Democracy and Color Line Hypocrisy

*A searching analysis of the menace of American race prejudice and its inconsistency with the boastful claims of American democracy*

By PEARL S. BUCK

AS A result of the effects of race prejudice a very serious conviction is gradually becoming settled in the minds of colored Americans all over our country. They are coming to see that what they have been taught and have believed is not true—namely, that if colored people can be patient and good and show themselves obedient and humble they will inevitably prove themselves worthy citizens and will therefore receive the rewards of full citizenship. They are beginning to believe, and this in very large numbers, that individual or even collective worth as human beings gains them nothing so long as they are Negroes. The hopefulness natural to their race is now changing to despair. Colored leaders are saying today that no amount of achievement will gain anything for the colored people as a whole, and that, moreover, they no longer believe the people of the United States will fight for democracy. Americans may fight to live and do as they like, they say, but not for democracy.

This conviction of some colored leaders and many more colored people is rapidly permeating the whole 12,000,000 Negroes. When hope is taken away from a people moral degeneration follows swiftly after. Young colored men and women today are giving up hope of justice or security in their own country. When this hopelessness reaches down to certain strata in any society, outbreaks of crime are inevitable. We must expect it in many places besides the Harlem section of New York City. It has already occurred in other cities.

The swiftness with which this long-gathering despair has come to a present head is due, perhaps, more than to any other immediate cause, to the refusal of the majority of defense

industries to employ colored labor on anything like an equal basis with white labor. To the colored American this is final proof of the hopelessness of his plight, that even in the defense of his country he is not allowed his share of work.

The reason why colored Americans are compelled to live in ghettos, where they are helpless against high rents and miserable housing, is the segregation to which race prejudice compels them. Race prejudice compels colored people to take what work they can get because there are so many jobs Negroes cannot get. Race prejudice makes and keeps Negroes' wages low because some labor unions will not admit colored labor on the same basis as white labor. Race prejudice and race prejudice alone is the root of the plight of people in greater and lesser Harlems all over our country.

And yet it may be a mistake to say that this denial of the chance at jobs is more to blame than the resolute segregation in the Army or the practical limitation in the Navy. The colored American, thanks to an education in democracy, now really wants to see his country a democracy. When he defends the United States of America he does not want to do so segregated and limited. This contradicts his idea of a democracy. He has grown up a good deal since the World War. And he has not forgotten that war. *He is willing to fight and die again, but not for something he does not possess anyway.*

The white American is conscious of this feeling now seething and mounting in the hearts of his colored countrymen. But the white American sedulously avoids acknowledging or indeed even facing it. With the same curious blindness which none of us could understand in France, we white Americans avoid the reality in our own country.

We do not want to discover the real truth about the colored American, which is that our prejudice denies him democracy. We refuse to face it because we do not want to change the status of the colored person. We wish to keep him the servant of the white man.

I am, I think, realistic and objective on this matter of race, having lived most of my life among colored peoples. My own ancestry is entirely Southern, and I am very familiar with the problems of white and colored in the South. I do not, however, believe their solution is to be found in what the average white Southerner says, in the familiar patter, that the Negro is a childish creature, delightful enough in his place, who only wants to be taken care of and fed and sheltered and treated kindly. That the Negro in the South often glibly falls in with such assertions means nothing, because that Negro is afraid of his white master and says what the white man wants him to say. The same Negro quickly expresses himself in totally different terms as soon as he changes his locale and is relieved of his fear.

But be that as it may, the real point is that our democracy does not allow for the present division between a white ruler race and a subject colored race, and we ought to make up our minds as to what we want and then move to accomplish it. If the United States is to include subject and ruler peoples, then let us be honest about it and change the Constitution and make it plain that Negroes cannot share the privileges of the white people. True, we would then be totalitarian rather than democratic; but if that is what we want, let us say so and let us tell the Negro so. Then the white Americans will be relieved of the necessity of hypocrisy and the colored people will know where they are. They may even settle down into a docile subject race, so long as we are able to keep the weapons of rebellion from them—and these include education.

As an American I should deplore any such thing, and yet the world needs this sort of clarification. Democracy now suffers from vagueness because of the lack of relation between principle and action. With all the evils that Hitlerism has, at least it has one virtue. It makes no pretense of loving its fellow man and of wanting

all people to be free and equal. Everybody knows where nazism stands and what to expect of it. Cruel as it is, and dangerous as it is to civilization, it is less cruel, and it may be even less dangerous in the end, than the sort of democracy which is not real enough or strong enough to practice what it preaches. To destroy hope utterly is kinder than to allow it without intending to let it be fulfilled.

*The importance of facing the situation between white and colored people in our own country is twofold—it is upon this rock that our own ship of democracy may go down first, and upon this rock, too, that all peoples may divide into the ultimate enmity.*

Everywhere in the world the colored peoples are asking each other if they must forever endure the arrogant ruling white race. They feel they have been very long patient, but they cannot be patient forever and they will not. In India such men as Nehru, now again in jail \* at the hands of white men fighting for democracy in Europe; in our own country colored Americans, as intelligent and well educated as Nehru, barred by their color alone from an equal chance with white Americans to earn their living or to defend democracy—there is a deep, subtle, dangerous relationship between them. We are foolish if we do not realize it.

For in many educated colored Americans hopelessness results not in simple crime but in a rejection of patriotism. There are those, and some of them leaders, who favor Japan in the present crisis, seeing in Japan the future leader of all colored peoples in the world. There are those who prefer Hitler to British imperialism, feeling that if English rule over colored races can be destroyed, then Hitler can be dealt with afterward as the less established evil. At home and abroad the white race has the choice to make—whether it will follow the totalitarian principle of ruler and subject races, even to the inevitable end of rebellion and the worst of wars, or whether peoples of all colors will work out ways of living in mutual harmony and freedom.

Such is the situation between colored and white peoples at this moment. It is idle to say that the crisis is two steps off and let us attend

\* NOTE.—Since this was written the newspapers have reported the release of Nehru from jail in India.—Ed.



first to defense and the present war. Crisis between white and colored is not two steps off—it is close, inextricably mingled with this war, because the war against nazism carries race equality or inequality as one of its main issues. It does no good that we ourselves keep the issue hushed and hidden and apart from the thinking of the mass of the white people. The crisis approaches, whether white people are willing to know it or not.

What then should we do if we are honest believers in the democratic way of life? We must move swiftly and at once, and our President should not fear so to move, to do away with the effects of race prejudice upon colored Americans. Unfortunately race prejudice cannot be taken out of people by surgical operation.

Children do not have race prejudice until they catch it from older people. I have frequent proof of this, the most recent being through the 12-year-old son of an American friend newly returned from China. This white child goes to public school in a New Jersey town. When a class picnic was to be held it was found that the place chosen excluded colored people. To his deep indignation the boy found that his teachers, instead of changing the place, accepted the exclusion and managed by "tactful ways" to see that no colored children came to the picnic. The white boy was shocked to the soul at this injustice in his own land to which he had long looked with love and pride while he was growing up in China. His hurt was personal, too, because his own best friend happened to be a fine colored boy. "I won't go if Henry can't go," was his right decision.

Nor do adolescents have race prejudice in anything like the degree that older people have. Recently in Texas there were a championship white football team and a championship colored team at high schools in the same city. Of course their managers and coaches would not schedule them to play each other. But the white team went out one morning by secret arrangement and played the colored team. They said to their coach when they returned: "We just wanted to see which of us was better." As it happened, it was a tie game, and though there is symbolism enough in that ideal ending, the significance of the incident, and of plenty of

others like it, is that the boys, colored and white, had no prejudice against each other.

Intelligent white people seldom suffer from race prejudice so severely as ignorant ones, and there are many who would, if they dared, acknowledge that they have none whatever. But too few dare. For wherever the disease of race prejudice is found it is bitter and incurable and dies only with death.

But if nothing can remove race prejudice from those in whom it is ingrained, they should not be allowed to violate our nation's democracy. At least our government can and should see to it that all Americans shall have equal economic opportunity and that colored people in this democracy shall not suffer insult because of their color. It can and should insist that colored citizens shall share responsibility with white citizens for the welfare of the nation, and thus remove the chief reason for the half-tolerant, wholly patronizing contempt of the white for the colored and thereby build in the colored citizen belief in himself. Democratic government must keep apace of science and realize that there is no basis beyond prejudice for the belief that one race is intrinsically superior to another. Continued injustice may make any one inferior regardless of color.

I read with complete approval of every plan to better the conditions under which colored people must live and work. But until race prejudice is conquered and its effects removed, the bitter fact remains that the colored American knows he will not get a better job for being better educated and better housed or for having in his childhood more playgrounds. He will not be given an equal chance with the white American of his class and ability. Race prejudice will still deny democracy to him.

Are we Americans to go on accepting the stupidities of race prejudice? Are we to deny to 12,000,000 Americans the rights and privileges of our country, and are we to risk our very democracy itself, by maintaining a determined ruler-subject relationship between white and colored? Is democracy right or is it wrong? If it is right, then let us dare to make it true.

NOTE.—This article was published originally as a letter in *The New York Times* and is reprinted in *Missions* with the courteous permission of *The Times* and of the author.—Ep.

# FACTS AND FOLKS

*The execution*, for reasons not revealed, of Lt. Col. Frantisek Dedec of Prague by the nazis in control of Czechoslovakia prompted American Czechoslovak Baptists to hold a memorial service in the Czechoslovak Baptist Church of New York City. It was also a funeral service in that no service marked his burial in an unknown grave in Czechoslovakia. The service was in charge of the pastor, Dr. Joseph Novotny. Those participating included Secretary Clarence M. Gallup of the Northern Baptist Convention, Secretary Coe Hayne of the American Baptist Home Mission Society, and Czechoslovak Consul General Karel Hudec. Appropriate messages were read from Dr. Charles H. Sears of the New York Baptist City Society, Governor Lehman and Lt. Governor Poletti of New York State, and from Mayor La Guardia of New York City. The program included music by Antonin Dvorak and other Czech composers, the American and the Czech national anthems, and the John Hus hymn, which is now forbidden to be sung in Czechoslovakia. Three flags were displayed in the chancel, the Christian flag, the Star Spangled Banner, and the Czechoslovak national flag, the last mentioned being draped with black ribbon as a symbol of mourning for the executed army officer who had been a member of the First Baptist Church of Prague and a former member of the faculty of the Baptist Theological Seminary in Prague.

*In December* Dr. and Mrs. Charles S. Detweiler made a brief visit to Puerto Rico. In addition to filling numerous secretarial appointments, Dr. Detweiler found time to take Mrs. Detweiler to

## News brevities reported from all over the world



*The Samuel Bryant Memorial Tablet in the chapel at Orocovis*

several places where together they had spent the early years of their missionary service in Latin America. To the Bryant Memorial Chapel in Orocovis, located in the heart of the Puerto Rican mountains, Dr. Detweiler brought a memorial tablet. It has been placed in the church vestibule where all who enter may read it. The inscription is in Spanish. For readers of MISSIONS who cannot read it, the English translation follows:

TO THE MEMORY OF  
SAMUEL BRYANT  
Treasurer of  
THE AMERICAN BAPTIST  
HOME MISSION SOCIETY  
1919-1938  
"Rich in good works and ready  
to distribute"

A photograph of the Orocovis chapel appears on page 94.

*In spite of Japanese air raids* on Suifu, West China, missionary efforts in evangelism continue to be markedly successful. "Our annual classes showed an unusual spirit of earnestness and zeal," reports Rev. J. C. Jensen. "The candidates who presented themselves for church membership were an unusually

splendid lot. We sent a widespread invitation to members of the church to come and hear their testimony. After they had been approved we conducted a candle-lighting service to impress upon them the fact that they were not only to become members of the church but that they were also to look upon themselves as spreaders of God's light. It was a most impressive service when 38 were baptized. About as many more are waiting to be baptized."

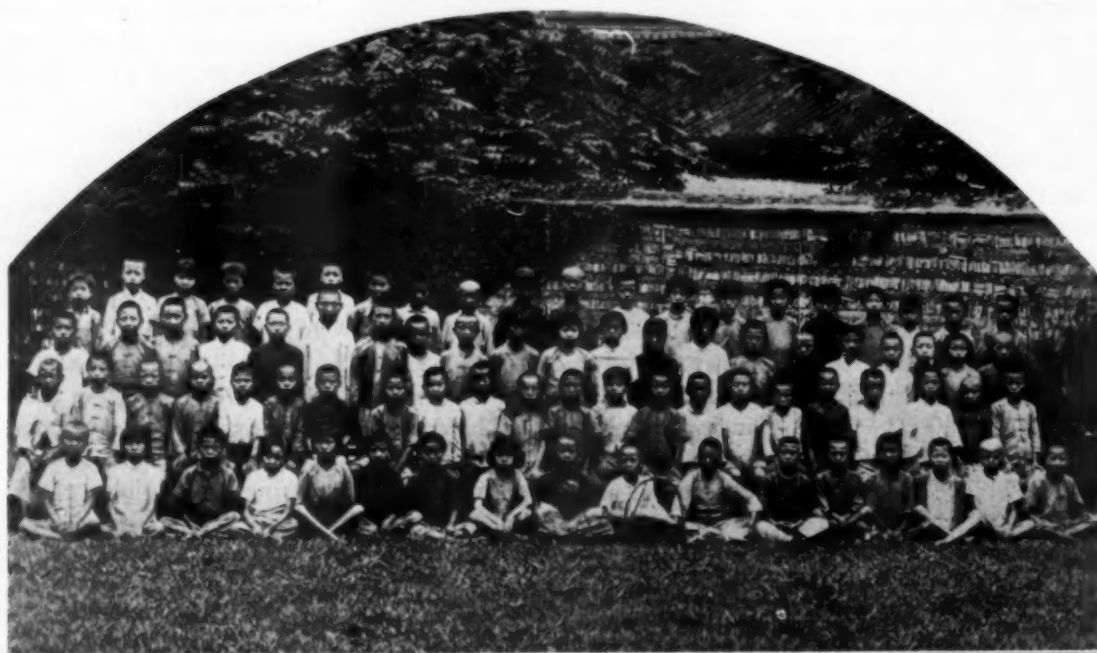
*How Chinese children* go hungry in these times of distress and suffering is intimated in a recent report from Dr. Kenneth G. Hobart of Swatow, South China. About 115 children were enrolled in the Daily Vacation Bible School which met each afternoon at the Swatow Christian Institute. Following the closing worship period with songs and a lesson story, came the daily supper. Each child was given soft boiled rice with a side dish of vegetables and a little fish or meat. Most of these children had had no lunch. For many it was their only meal of the entire day. "Such kiddies," reported Dr. Hobart, "would eat five or six bowl-fuls of rice each afternoon."

*During his illness* last November, involving an extended sojourn in the hospital, Pastor Quentin T. Lightner, of the Baptist Church of the Redeemer, Brooklyn, N. Y., requested "no flowers be sent but that money that would be spent on flowers be given to the World Emergency Fund." On December 7th, he was told that \$82.50 was the amount that would have been spent on flowers and other gifts while he was in the hospital. This was thereupon added to the World Emergency offering.

# The Hungry Are Fed and Taught New Trades

*Relief work in China means more than merely feeding the hungry Chinese. It includes also helping young people get a new start*

By VIOLA C. HILL



紹興國際救濟委員會難童扶養所小販孩童攝影民國三十年七月二十一日

*A group of older children in Shaoxing who are engaged under missionary relief supervision in peddling fruit, peanuts, beans, cakes, and other vegetables, thus helping to defray the cost of the relief ministry that supports them*

**F**EEDING hungry children was the first form of relief work to be carried on by the Chinese Christians in Shaoxing after the beginning of the war with Japan. Refugees came from northern districts and coast cities. At first they could be cared for by relatives, or they still had some money of their own. Two years ago, the Baptist Church began to give one meal a day to 20 children. The number has gradually increased. Now 1,072 hungry children come daily to three centers. The work began with three women teachers, and it now has 30. In addition about 300 came for a period but many of them, being orphans, were sent to one of Madame Chiang's

orphanages. Some moved with their parents to homes farther inland. Others have died.

At first the cost was \$1.80 Chinese currency per month for each child, but now it is almost \$15. This increase is due to the ever rising cost of rice and other foods such as beans, wheat and corn. Many times it has been impossible to get rice and hard to get the substitutes, because much grain has been taken from coastal and river areas by the Japanese invaders. The blockade of ports from the outside and the destruction of roads in the interior have also prevented foodstuffs, as well as all articles of trade, from coming in.



The regular work started with an initial gift of \$100. Already more than \$78,000 Chinese currency has been spent on this relief work for children, including also about 100 nursing mothers. Of this total amount 90% has bought rice or its substitutes, vegetables and fuel. The remaining 10% has given the teachers, many of them refugees, a meal a day and about \$5 each per month. It has also bought equipment such as kettles and stools, has paid for several small coffins, and taken care of miscellaneous items, including the rent of canal boats for a day each spring to give the children an outing in the

Chinese contributors. A number of gifts not designated definitely for food have been used for clothes. Destitute women in another relief

**RIGHT:** Four Chinese boys and their traveling lunch counter of roasted beans: **BELOW:** Women being taught to make bamboo frames for lanterns



**LEFT:** Four enterprising boys who buy soy beans, grind them, separate the milk from the curd, and then sell both to various customers

country. Of the total amount, 75% has come from America, sent by the Church Committee for China Relief and others, and 25% from local

project have been kept busy making the cotton-wadded garments and bedding for winter use, and in the spring making the coarse, blue, unlined jackets and trousers for several hundred children each season.

Our phase of this children's relief work is of interest to all who see it in action or learn about it. The leaders have been anxious to have the children learn to do something that would help them earn their living when they must leave the Relief Centers at 14 years of age. All have classes where they learn to read, sing and do simple arithmetic, but this is not enough. It so hap-

pened that a leader in Center No. 1 came in touch with a Mrs. Dao, who had come from a refugee camp about 25 miles from Shaohing. At that camp she had learned to make bamboo frames for paper lanterns. Since then she has been teaching the older boys and girls to make them. Now 14 children can each make about 20 frames each day. Shops in the city buy all they can make at \$1 for 35 frames. The Center pays \$4 for the bamboo poles which are split into fine strips, and with this they can make 1,400 frames, which thus sell for \$40. The earnings pay something to Mrs. Dao and to the Center. The children are fed an extra meal each day.

Center No. 3 is specializing on bean milk. Five boys are learning how to buy the beans, wash and grind them, then measure, peddle and sell the milk. They were taught, and are still supervised, by a young man student in the Bible School, whose home is in a town well-known for its bean-curd and other bean products. The boys are now buying the soy beans for \$68 a load, and they earn about \$57 from this. The initial equipment of mill, buckets, bags and aprons was provided by a gift from Chinese friends in America. The boys grind and deliver between 32 and 64 pounds of milk a day according to their orders and the condition of the weather. They also sell some of the curd, although this is rather coarse as compared with the smooth curd so popular in Chinese cooking.

Another group of boys has sold roasted beans along the streets. They bought several pounds of the raw, coarse beans, soaked them a few hours, added a flavoring, and then roasted them

in shallow iron kettles. The beans were carried to busy street corners or doorways, where a small folding table was set up and the beans counted out in piles of about 60, which sold for 10 cents. The initial cost of \$6.50 for beans, fuel and equipment, gained almost \$3, and the boys' first earnings went back into enlarging the business. This has given good experience to the boys while they have been earning a little toward their own living expenses.

Out of the total of 1,072 children, 242, or about 20%, are working part time in some industry. Besides the work mentioned above, 27 are peddling other wares for shops, several are learning to row small canal boats, others are shelling peanuts, still others are servants or errand boys in homes or shops, and several are assistants to gardeners, carpenters and masons. Unfortunately, some have had to find work in some phase of the spirit-money industry for which Shaohing is famous, but the children's relief leaders hope that the other industries can be further developed and new ones found to care for older children in learning a trade.

As these children have been given food, their bodies and minds have grown and their faces have become happy and smiling. Then as they have worked with their hands and have sold their products, they have taken on a bearing of healthful pride and hope for the future. Best of all, they have come under the influence of Christian personalities, have learned the meaning of Christian mercy and compassion and helpfulness, and have seen and felt a practical demonstration of the gospel.

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## They Died of Hunger

*After long negotiations with Japanese authorities in Shanghai a wheat shipment for the hungry Chinese arrived in Shaohing, but for some of the hunger victims the wheat arrived too late*

By A. F. UFFORD

FROM time to time the Shaohing International Relief Committee has tried to get a grant of cracked wheat from the American Red

Cross in Shanghai. Hitherto this has been impossible because of the strict blockade by the Japanese navy. After the Japanese occupation of Shaohing we were assured from Shanghai that if we would get local Japanese permission

the wheat would be sent to us. In Shaohing, however, we were told that we must first get permission from Shanghai. While we were trying to reconcile these two opposite points of view, Rev. John G. Bird, who had been working on the matter in Shanghai and Hangchow, arrived with the first 500 bags of a lot of 2,000 bags which he had secured with the aid of the Red Cross organization in Hangchow. Naturally he was elated and his Irish heart was filled with joy at the good that could be done. Plans were immediately made to bring in the remainder, and three days later he returned with nine large boats filled with wheat and some much needed hospital supplies which Dr. R. E. Stannard of the Shaohing Mission Hospital had recently purchased in Shanghai. The boats were flying American, British, and French flags as our organization is an international one.

Just as soon as the wheat arrived, the poor people gathered around the heavily loaded rickshaws as they transported the precious grain into the city. One woman, with great tears rolling down her cheeks, declared that she was starving to death. Others looked so longingly at the golden grain. The distribution of relief, however, is not easy. After the wheat came, there was much work to be done, and careful investigation had to be made.

The investigators found numerous very destitute cases. One visited a home where she found only two women, one of them 72 years of age and the other 42, with absolutely nothing to eat in the house. And they had no money with which to buy food. The experienced eye of the investigator told her that here were a wife and a concubine. Inquiry revealed that the husband was dead and still unburied, for his coffin was still in the house. If she waited until all investigators had reported, both women would be dead also, and to the coffin in the back room two more would be added. In the blazing sun she returned to her own home and from her own meagre store took two pints of rice to tide these women over until the distribution of the wheat.

From another investigator came the report of a visit to a home where three orphaned children, aged respectively 14, 9 and 5, were waiting to die. Both the mother and the father had recently died. There was nothing for them to look forward to but starvation. Arrangements were made to admit all three of them to the Hungry Children Center at the Baptist church. The five-year-old, however, died of starvation on the church step before she could enter its door of hope. The other two, under the careful treatment in the Center, are now slowly building up.

Still another case is that of a member of Mrs. Ufford's Sunday school class. Before the outbreak of the war with Japan her husband was in business in Shanghai. Attempting to flee across the Whangpoo River at the time of hostilities in Shanghai, he was drowned. The widow was left to care for her mother and three children. For a time she kept the Shaohing home together. Then the oldest child, a boy of fifteen, died of starvation. Later the second child also died. When Shaohing was invaded in October of last year, the home was badly looted. The old mother gave up in despair and died. The younger woman, left with only her seven-year-old daughter, became ill from eating the pulp left over after the curd had been extracted from the soy bean, a highly indigestible food that in happier years was used to feed pigs. After several visits to the hospital she was told that nothing could be done for her on her present diet. Now she is getting the cracked wheat, and her physical condition is improving daily. The little girl has been placed in one of the children centers.

When the distribution began, each ticket-holder was entitled to two pints per week. The list contained 6,555 names! The cracked wheat proved to be a great boon to these hungry people. They were enthusiastic in their praise of American friends who made it possible for them to keep alive during these bitter days. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

*NOTE.—The various projects described by Miss Hill and Dr. Ufford on these pages have been the recipients of appropriations made possible by Northern Baptists through the World Relief Campaign of last year and the World Emergency Fund Appeal of this year.—ED.*



# Another Quo Vadis

*A legend of yesterday that has an application for today*

By MARGARET T. APPLEGARTH

THERE is a certain place on the Appian Way in Rome where those of us who have stared at a footprint that is said to have been left there 1900 years ago, have almost believed the ancient legend! At first, of course, our matter-of-fact American logic told us it was an unlikely, an impossible footprint . . . but then the legend began to grip us. Peter, it seems, was fleeing from Rome to escape death as a martyr, but meeting his Master most unexpectedly he cried, "Domine, quo vadis?" To which the Lord replied, "I am on my way to be crucified again—*this time in your place!*" Whereupon the story ends with Peter, ashamed of his weakness, returning to Rome.

It is at this point that the eternal truth of the ancient legend becomes a haunting chronicle for a modern Christian to recall. Today history is repeating itself. We also long to escape from immediate anxiety or peril into some completely safe and peaceful spot, some Land-of-Beginning-Again. But on every highroad of escape we are coming face to face with that quiet Figure, and we feel ashamed of the softness and the weakness which make flight and evasion seem reasonable solutions. Yes, those footprints still lie in every byway down which we flee!

All of which is preamble to the fact that the annual World Day of Prayer will be observed this year on Friday, February 20th. The very theme suggests just such a coming face to face with our Lord. If we have felt competent up until now to pick and choose our daily paths, even changing signboards around in order that the arm may point down smooth and comfortable routes, then it is a timely text selected for our universal worship service program: "*I am The Way*"—all our former roadmaps having led us into dead end streets and blind alleys.

Last June more than 5,000 copies of this program were mailed out to 51 different countries of the world. They went in ample time for translation, printing, and distribution among number-

less language groups. Therefore, on this coming February 20th, we can visualize these various countries using the service with the same kind of expectation and exhilaration which they exhibited last year.

Suspense and anxiety may be a new story for many of us here, but the fact remains that in February of last year many of these other countries were already walking through the Valley of the Shadow of Death, blocked off from the outside world. For them the Day of Prayer became more welcome than ever before as they felt sure that all through the waking hours their particular peril was remembered in many a heart abroad. For this is one day in the year when spiritually the earth is indeed the Lord's, since out of every kindred and nation and tribe, Christians everywhere always love Him with renewed hearts, soul, strength, mind—and *their neighbors as themselves*. All this in spite of frontiers, borderlines, barbed wires, bombs bursting in air, and seas mined with explosives, for prayer uses no passport. Its invisible visa into territory near or far never lapses. It calls no man enemy or alien. Therefore, early on the morning of the 20th, the sun will rise first on the Fiji Islands and New Zealand, and the lovely miracle will begin crisscrossing the entire planet, lingering longest in that growing list of countries where "freedom to assemble" may be denied, but where two or three may pass in the street, look significantly and silently at one another, conscious through and through that He is indeed there. And should they say: "Quo Vadis?," once again He would reply: "I am on my way to be crucified again—*this time in your place!*" Strengthened, those who love the Lord will turn back to their difficult daily tasks . . . conscious always of our distant warm-hearted concern.

The list of such countries is indeed long. Who of us can say what the Day of Prayer will be like in Greece? Norway? Holland? France? Germany? Japan? China? Korea? Siam? Burma?

the Philippines? Hawaii? Egypt? Africa? Where in other years their reports have come back to our office headquarters promptly, glowing with pleasure over feeling a sense of fellowship in their earthly tie, this year who can say that their *unwritten* accounts may not tie us all more closely than ever to the Lord who is touched with every feeling of our infirmity?

That is an exquisite passage in *Pilgrim's Progress* where Mr. Standfast says: "*I have loved to hear my Lord spoken of, and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot also.*" And I covet to show you the print of that shoe where black feet and white feet, brown feet and yellow feet, and red ones also, have been following in His steps. The following reports are from the 1941 records. They indicate the zest which will welcome February 20th, whether publicly or privately.

ENGLAND last year was walking in a veritable Via Dolorosa, with families evacuated, separated, mourning, an unprecedented number of churches bombed, blackouts everywhere, air raids constant. And yet one worker reported 60 new meetings listed in her district. The Salvation Army alone arranged for 362 new gatherings. "I find women everywhere deeply moved to be a part of this world-wide fellowship, marvelous, when other kinds of fellowship by pen, word, or person have with many countries become so difficult." England had always wanted a World Day of Prayer headquarters. But when at long last one was secured, it was completely demolished by bombs. The printing house in another part of London was also destroyed.

GREECE decided last year that, in spite of constant air-raids, the observance of the Day of Prayer was more essential than ever. So two well-attended services were held in different parts of Athens. The offering was 200 drachmas more than the previous year!

EGYPT was in a very anxious state, due to wars and rumors of wars. Nevertheless, 42 congregations held meetings in 18 schools. There were 39 special meetings arranged for women and 12 for men, and 5 for other groups, with a total of 5,102 in attendance.

CHINA, in the third year of war, made the Day of Prayer of peculiar importance. A woman in Hongkong used much ingenuity in sending the

Chinese programs by air mail over much of China, 5 copies to each place. She was heartbroken that so much of West and South China was still inaccessible. We hold our breath this year, wondering who is left who can do this piece of strategic publicizing. But even without the printed programs, Shanghai will remember what day it is when February 20th dawns, recalling the imperishable beauty of last year when Japanese knelt by Chinese, English by German, and Jewish refugees knelt in safety beside all of them. And Chungking will remember also, for only two years ago the day was kept for the first time with leading governmental ladies of high influence speaking.

HAWAII last year reported record crowds attending the union services. On the little island of Molokai a group of 45 lepers met in their own chapel in the Leper Settlement. This year we cannot foretell what roads any of these brown feet may be free to walk; but having walked very close to possible death rather recently, we know that they will recognize certain footprints and will choose His way.

AFRICA always furnishes reports rich with reverence and radiant with delight. Chikore in East Africa reported a 36-hour torrent of rain, but 40 women walked 10 miles along roads slippery with mud; for, even wrapped in drenched shawls, the service was something too precious to miss. The school children sat motionless throughout. Geography lessons had come alive for them! Everybody everywhere was praying for everybody everywhere else! Black feet pattered home with this discovery afterwards. . . . "*I am The Way*" had reached their corner of the map. As one chieftain said, "A man goes before you down the forest trail. It is the Lord Jesus."

MEXICO reported from the little town of Tizapan, "Mexican Christians love to pray. Having been bound before conversion to the telling off of time-worn and dutifully memorized prayer-beads, they delight in giving expression to their heart-yearnings toward God, and for their fellow men in spontaneous voluntary prayers. It was not difficult for our aged pastor to include Pastor Niemoller in his petition, praising God for his faithfulness, even unto approaching death; nor for the Señorita G., who had taught so faithfully in our former Girls' School, to voice a prayer for

the students in Free China; nor again, for our weary, undernourished little seamstress, so touched by the account of one Russian Christian refugee who had recently starved to death in Finland, to plead for other Christian refugees."

Here is demonstration enough of how any group can cover land and sea, crisscrossing back and forth with no least regard for human frontiers.

And what has already been told will be repeated in warmer, fuller measure on this coming Day of Prayer, when the everlasting mercy meets each of us face to face, saying that He alone is the Way. We followed gallantly last year—10,000 services were held throughout the United States, and although a violent snow

blizzard descended on the entire eastern seaboard, the attendance nearly doubled, and the offering was \$23,000 above the previous year. But this year, there is a Voice calling across every borderline, "Follow me!" Up in Alaska the last of the day's services is always held on St. Lawrence Island, 30 miles from the Arctic Circle, isolated, icebound, but can you not see in your mind's eye the deep blue footmarks left in the pure white snow by those Eskimo women on their way to church?

It is the symbol of some fairer, fresher page of history still to be written, a new Pilgrim's Progress in which all the children of men shall covet to place their steps in the print of His shoe on the earth.



## Devaluated Words

*Propaganda was once a holy word that conveyed a noble meaning. Today its meaning is almost wholly evil and is generally associated with craftiness and insincerity*

By CHARLES S. DETWEILER

THERE are in current usage a number of words that have completely strayed away from their original and correct meaning. So serious has been their defection that it has become necessary to choose new words in their place.

After all, words are but the symbols of ideas. They hold whatever meaning each succeeding generation puts into them. They have no fixed meaning for all generations. Often like coins, they may wear smooth, and the original inscription is lost.

Let us begin with the word PROPAGANDA. This is the gerundive form of the Latin word meaning

to propagate and from the gerundive form carries the meaning of compulsion. When we say in Latin *propaganda est*, we mean that something must be propagated. As originally used, this word was employed by one of the popes in organizing a body for the propagation of the Christian faith. From that it evolved into a noun in the English language. As a noun it thus started out under Christian auspices. Since the first World War it has acquired evil associations. We have thought of propaganda as a method for influencing the conduct of others. Since this method was used so largely by unscrupulous persons, it came to be associated with those who tried to manipulate beliefs and stir up emotions. When we now speak of a person as



a propagandist we question his sincerity. We think that he is withholding or concealing some of the truth, or that he is telling the public only what will suit his purpose, thus making it impossible for them to form correct judgments. Always with a propagandist we associate craftiness and slyness. Therefore, the word has come to be used almost exclusively in an evil sense, although originally it was used for good and holy purposes.

Another word that has gone astray is the word CATHOLIC. This means purely and simply universal. The Apostles Creed says: "I believe in the holy catholic church." Unfortunately that word has been appropriated by one church as belonging exclusively to it. The Roman Church claims to be the only CATHOLIC church, and since there are other and, as Protestants believe, more faithful representations of Christianity, we claim that "catholic" is now a sectarian term and has exchanged its original meaning for its opposite. To be Roman and catholic at the same time is a contradiction in terms.

In view of the regrettable devaluation of the word CATHOLIC, there has now come into use a new word ECUMENICAL to express a truth about the church, which otherwise would fail of expression. We, who belong to the body of Christ, believe that we belong to the church universal. To avoid misunderstanding we are compelled to forego the use of the word catholic, but we will not thereby forego the concept of catholic. We express it now by the old and yet new word ECUMENICAL.

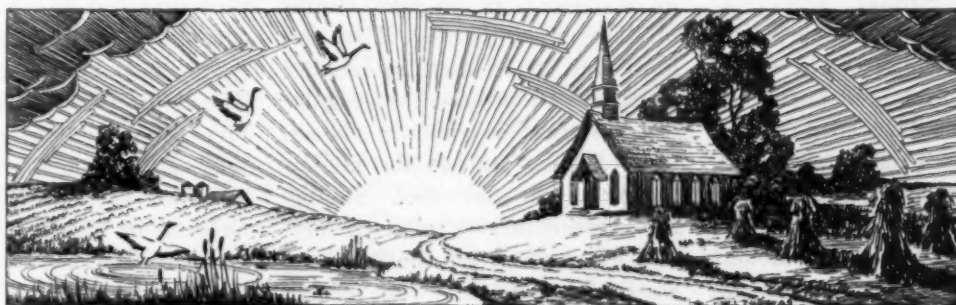
The word NATIVE presents us with a clear case of deterioration. This word started out well. A person is a native of the country if he has been born and bred in that country. There are many quotations from classical English literature which illustrate the good meaning of this

word as for example; Scott's "This is my own, my native land," or Shakespeare's "The native hue of resolution," or Hardy's *The Return of the Native*. Why could not this word always have carried this good meaning free from any evil connotation? Unfortunately it has been used in a derogatory sense, as when we speak of an American or an Englishman in the bush country of some distant land "going native." In the New English Dictionary I find the following definition of the word native:

One of the original or usual inhabitants of a country, as distinguished from strangers or foreigners; now especially, one belonging to a non-European or imperfectly civilized or savage race.

In view of the above definition which recognizes the popular usage, is it any wonder that in missionary literature we can no longer speak of *native* preachers or of *native* churches, but we have been compelled to use the term "*nationals*," which does not so clearly express what we have in mind? I once wrote an article on our Baptist work in Mexico in which I said that the development of *national* churches was a prime object of our missionary endeavor. Someone wrote me a letter taking me to task as a Baptist for advocating *national* churches, which in that person's thought meant *state* churches.

Language is a growing, living thing, because the people who use it are alive and growing. Many words in the King James version of the English Bible no longer mean in popular usage what they meant 300 years ago. Therefore, the Bible must be periodically revised, not only in English but in every language. There must always be scholars among the missionaries, if they are not found among the national pastors, who can devote themselves to this fundamental task of constantly freeing the Word of God from the ceremonies of the dead vocabularic past.



# N·E·W·S

*from the*  
WORLD OF MISSIONS

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A MONTHLY DIGEST

*from Letters and Reports of*  
FIELD CORRESPONDENTS

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*The isolated mountain village of Miahuatlan, in the State of Oaxaca, Mexico, which now has a flourishing Sunday school, as reported by Miss Marjorie Hall on this page*

## A Flourishing Sunday School in Mexico

By MARJORIE HALL

Three times during the past two months the Sunday school at Miahuatlan, Oaxaca, has surpassed its goal for attendance. The school is organized in five departments all of which use the graded Sunday school lessons. There is still need, for better material in Spanish.

The superintendent is the mother of five children. Two of the teachers live in the next village. One can

make the trip in an hour and a half by horseback, over a winding road, up and down hill, much of it covered with rocks. However, they walk. The trip to Miahuatlan is much easier than the steep climbs on the return journey. They are most faithful in their attendance on Sundays and have been regular in the teacher-training classes. One of them teaches the kindergarten class and each Sunday afternoon comes to select pictures and make plans for the following week. Her brother, who teaches

the intermediate class, has shown special interest in the Bible studies and in reading books on methods of teaching.

The Sunday school buys its own literature and has just purchased a table for the primary class and eight chairs for the intermediates. The children have a bank for their love gifts, and have sent Bible text cards to children in two missions and a small gift to refugee children of China. Now they are bringing their money to buy two low benches for the kindergarten

and primary classes, which are using boards that rest on bricks. More chairs are needed since the attendance has increased. As the Sunday school room is joined to the home of the Mexican worker, the classes meet in the courtyard and two rooms of his house.

Following the Sunday school session, the children remain for the Children's Church. This gives an opportunity for teaching hymns, Bible Story-O-Graphs, missionary stories, and Bible memory work. Two of the older boys are learning to preside in these sessions.

Abraham and Mary are very well suited for each other. This fine Christian couple will be a real asset to the Christian cause in India.

It seems that Abraham asked for Mary at least six years ago when she was in the sixth grade, but he was willing to wait until she finished her education before marrying her. But these two are exceptions to the rule, for most marriages are arranged entirely by the parents, and the young people have nothing to say about it. Only recently the brightest, most promising girl in our graduation class was married to a widower almost twice as old as herself, and the poor girl was denied the privilege of going on with her education which she greatly desired to do. It seems that her father was in debt and needed the money, so he married off his daughter to get the dowry to pay the debt. This thing often occurs and our teachers and pastors do their best to persuade the parents to give their girls an education before "selling" them off in marriage. However, the parents often let the "love of money" stand between them and their children's welfare.—*Markapur, India.*

## And So They Were Married

*The whole village came to witness the solemn Christian marriage ceremony when Abraham took Mary as his Telugu bride*

By ELSIE ROOT PRATT

A YOUNG teacher, Abraham, was marrying Mary, who just finished teacher's training. She will teach with Abraham in his village school. The whole village assembled in the street in front of Mary's home with a large number of friends and relatives.

There were no chairs in the village, so Mary and Abraham were enthroned in state on a rope bed! Abraham wore a voluminous white cotton draped skirt, white shirt with the tails hanging loose outside, a green necktie, a light salt-and-pepper coat, and a large white turban. Mary wore all the family jewels—ear rings, nose rosettes, necklaces, and anklets, and her sari was a 20-yard piece of white voile with green and gold silk border, while her little jacket had daintily embroidered flowers on it. Over the bridal couple was a bamboo shelter covered with branches, so they were in a picturesque setting. Before the ceremony, the pastor preached a sermon on the verse from *Ephesians 22*, "Wives submit yourselves unto your husbands . . . in everything." He emphasized this very strongly as it is symbolical of the position of women in India. However, it is more than likely that he emphasized this not so much for demure little Mary, as for her mother's benefit, for she is quite a dictator.

Then the regular Telugu Christian marriage service was performed, which is similar to our English version. However, when the pastor said, "Who giveth this woman?" a relative of the bride came forward bringing two rings and a woven cord with a little amulet on it. The rings were placed on the *toes* of the bride and groom and part of the ceremony was the hammering together of these toe-rings so they wouldn't slip off. Then the pastor took the cord and held it out to one and another of the relatives who pinched the gold amulet to give their blessing. Then the cord was placed over the head of the bride and they were pronounced man and wife. Under Mary's very full skirt was something like a bustle. It was a pouch of rice which brides wear at their weddings to signify fruitfulness during married life.

When the ceremony was over the pastor called for the wedding presents! One by one the relatives brought gifts of money either to the bride or the groom, and the pastor called out the names and amounts with much gusto, until nearly 60 Rupees had been received. Then came the feasting and merrymaking after which the missionary gave his blessing.

## They Were Married Between Alarms

The Japanese bombing of Suifu was entirely unjustified, as Suifu is really an open town with no military objectives. Officials have been very thoughtful in keeping everything of military significance away from the city. But Japanese planes came anyway and dropped more than 100 bombs, injuring about 300 people and killing about 200. Scores of houses were destroyed and about as many more or less severely damaged. Japan claims that she still has on hand enough oil (American?) to keep her going for a year. We had five air-raid alarms, the first beginning at 2:30 in the morning and the last being



ended at 1:30 the following morning. I believe there was never as much as an hour elapsed between the sounding of one "all clear" and the coming of the preliminary signal of the next alarm.

We were not able to hold church service, but I did marry a very splendid couple between the third and fourth alarms!

All of us hurried down to the city to help. We almost had to fight our way through the military police for they had had orders to let no one into the city. We told them that there were a lot of people in Suifu who had been badly hurt and we wanted to help them. If the Japanese planes returned to machine-gun those who had not been killed by the bombing, or to drop more bombs, we were willing to take the risk. Upon hearing this they let us into the city, and we saw how it had been hurt and scarred.

The Chinese workers whom we have tried to train and inspire with ideals of helpfulness were already on the job. Almost before the bombs had stopped falling, rescue squads were out looking for the injured and sending them to the hospitals and dressing stations, and most of our hospital workers had stood by in a marvelous way. These Chinese workers had not failed in the day of critical testing. If China is ever to be saved it will be through the efforts of regenerated Chinese, and an experience like this leads us to feel that this is not a vain hope.—*J. C. Jensen, Suifu, West China.*

### His Sermons Discussed on the Way Home

We have been blessed here for the last month in having Pastor Marcus Cheng with us, one of China's great preachers. I have never known any speaker so acceptable to all classes of people, regardless of education or pre-

vious beliefs. Our Christians simply cannot get enough of his Bible study group meetings, his sermons and general meetings. Many outsiders seem to feel the same way. His message is clear and logical, simple yet deep, and one can feel the absolute sincerity and devotion of his life. He has had Bible study for workers and leaders, for outstation evangelists, and for Christians; he has held a series of meetings in the Mission Middle Schools and in both hospitals. He has held general meetings for outsiders in the street chapel, and spent several days in an outstation near here, with the Christian students of a Shanghai Medical and Engineering College which has recently moved there. We have, indeed, been fortunate to have so much time from such a busy, widely-sought man.

Whether they are university students or illiterate women, it is the sermon one hears them discussing on the way home, after Mr. Cheng has been unfolding the Scriptures to them.—*Emma Brodbeck, Ipin (Suifu), West China.*

### The Beri-beri Disease and Its Cure

Beri-beri is prevalent along this strip of east coast in which Ongole is situated. It is, therefore, a coincidence of extraordinary interest

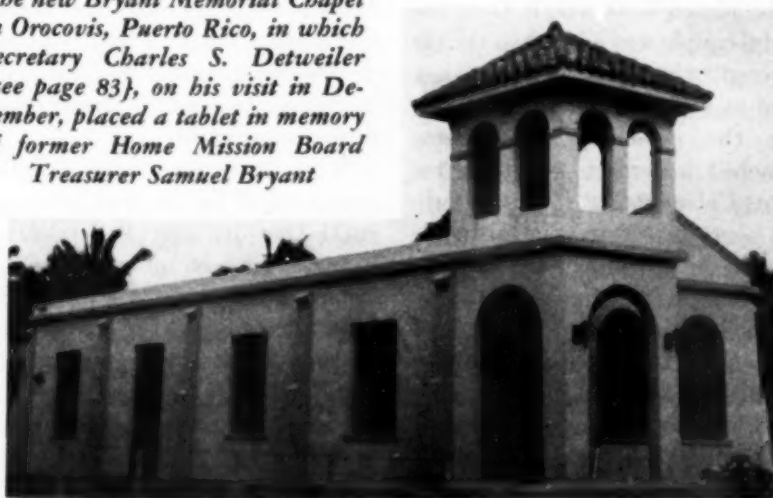
to us that the scientist who first succeeded in synthesizing Vitamin B in pure crystalline form is Dr. R. R. Williams, whose father built and presided over our Theological Seminary 35 miles from here. Dr. Williams' discovery is rated very highly by the scientific world.

In view of these circumstances I wrote him some months ago, to express my appreciation of his service to beri-beri patients. He replied very cordially not only with scientific suggestions but also with a liberal supply of the vitamin—thiamin chloride. The significance of this generous gift is due to two facts. This vitamin in pure form is very expensive, and the people subject to beri-beri are extremely poor. We have hitherto obtained the drug in minute quantities and dispensed it very sparingly, putting pressure on the patients to bear the costs if possible. Dr. Williams' gift puts this highly important specific within the reach of the people who need it, in adequate dosage.

Dr. Williams is a member of the Baptist Church in Summit, New Jersey. To us here in India, the story is quite romantic.—*Arthur G. Boggs, M.D., Ongole, India.*

NOTE.—*The Saturday Evening Post* recently published a feature article on vitamins and included reference and full credit to the service of Dr. Williams.—ED.

*The new Bryant Memorial Chapel in Orocovis, Puerto Rico, in which Secretary Charles S. Detweiler (see page 83), on his visit in December, placed a tablet in memory of former Home Mission Board Treasurer Samuel Bryant*



# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and was finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPARD, *Editor*

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*Field Correspondents in Four Continents*

Vol. 33

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No. 2

## Black Patriotism

## And White Treason

THE American Negro was among the very first to pledge full support to the nation now at war. On the day after Japan's attack on Hawaii and three weeks before Tuskegee Institute's news release reported four Negroes lynched in the United States last year, the following telegram was sent by the National Negro Council to President Roosevelt:

Twelve million American Negro citizens renewed today their pledge of 100% loyalty to their country. Negro youth awaits your call for an unrestricted and full opportunity to serve their country in this critical hour, in all capacities of the Army, the Navy, the Marines, the Air Corps, and in national defense.

Such patriotism should cause the white race in America to repent in sackcloth and ashes for its sins of race discrimination. The War Department discriminates against the Negro whether he is alive or dead. Thousands of Negroes fought and died in the first World War "to make the world safe for democracy"; yet no Negro soldier lies buried in Arlington Cemetery *unless perchance the Unknown Soldier was a Negro!* In the Navy the Negro can serve only as a mess attendant. He is denied the possibility of ever

becoming a petty officer and is barred from many branches of the service. In an article in *The New Republic*, the Negro's status in the Army is described as "bad indeed." Race riots in one camp, fighting at another, discrimination at another, the edict "not to shake a nigger's hand"—these and other incidents reported in that article reveal a condition that America in its dire peril dare not ignore. A most humiliating incident occurred during a march of Negro troops in Arkansas. As reported in *The New World* (Roman Catholic paper):

A group of white men, armed and accompanied by members of the local police force, made the Negro soldiers leave the road and march through the mud on the side. Protests from their white officer in charge brought threats of physical violence. He had no recourse. So we see the humiliating spectacle of U. S. soldiers on duty intimidated by white men and not allowed to defend themselves.

Conditions in defense industries are alleged to be similarly bad. The fact that President Roosevelt felt impelled publicly to denounce the barring of men from employment "solely because of race, creed, or color," doubtless brought great satisfaction to the enemies of America in Asia and Europe.

Here is a searching test for American democracy now at war to establish "four freedoms" and to preserve the democratic way of life. Is democracy a way of life for all, or is it a luxury to be enjoyed only by better class white people? To wage war against the nazi theory of nordic race supremacy in Europe does not make sense so long as white Americans practice their own theory of race supremacy here. "We must strengthen our unity and morale," said the President, "by refuting at home the very theories we are fighting abroad." Can anyone expect the lynch rope and the color line to impress the Negro or to prove to the enemies of America that America is fighting for universal freedom?

A realistic problem is thus presented to the Christian churches of America. On February 8th they again observe Race Relations Sunday as sponsored by the Federal Council. In city, town, and country, all classes and all age groups are reached by the churches. Their duty is clear. The implications of their gospel are explicit. Against the background of the war the churches

must lead the way in solving American race relations which are now a patriotic issue and a religious problem far more serious than before.

If today it is treason to sabotage a munitions factory it is also treason to sabotage the ideals which the factory's products are to defend.

### Christian Integrity and Poise In Time of War

THE burden of the second World War lay heavily on the hearts of those who assembled December 13-17 for the customary mid-year meetings in Chicago. (See pages 101-103.) When some of those present had left home the nation was still at peace. War had come with terrific suddenness while they were en route. During the opening session Dr. G. Pitt Beers proposed that a statement be prepared and issued to the churches throughout the denomination. Drafted by a carefully chosen special committee and discussed and amended in the full sessions of both the Council on Finance and Promotion and of the General Council, the following statement was eventually adopted:

In this time of world crisis we call upon our Baptist people everywhere to give their best service to God and the interests of the Kingdom of our Lord Jesus Christ. We remember our historic testimony to the sacredness of the individual conscience. Let us remember also that we need to maintain unbroken our fellowship with all Christians and to enlarge our ministry to the unfortunate and suffering in our own land and in all the world. We are loyal to our government in all steps necessary to the safety of our nation. Many foreign people born in other lands, or whose parents were born in other lands, live in our country, and are also loyal to our government. They have no sympathy with nor any part in the actions of those foreign governments at war with the United States. These people deserve our sympathy and understanding in their present difficult position. Let us never forget that we are servants of the living God. Our confidence is in Him. We must not allow ourselves to be swept away by fright or passion. We must preserve our poise and confidence in God and our faith and hope in the ultimate reign of Jesus Christ.

Thus Baptist churches are summoned to recognize even in time of war the continuing primary importance of their work and message and the necessity of doing everything possible to maintain their work and to proclaim their

message amid the conflicting claims that now seem of paramount urgency. Whenever church services are held aboard the battleships of the United States Navy, the Christian flag flies above the Stars and Stripes, the only emblem that is ever given precedence. In his latest book, *Living Under Tension*, Dr. Harry Emerson Fosdick writes, "Some things were everlastingly true before this war and will be everlastingly true after this war." In the long and agonizing era that now lies ahead for American Christianity, the primacy of loyalty to Jesus Christ must not be repudiated.

### Elder Statesmen in the Senate And Older Pastors in the Pulpit

THE longest service record in Congress was that of the late Senator Justin Smith Morrill of Vermont. In one House or the other he served continuously for 43 years, 9 months, and 23 days. Two men now in the Senate have a good chance of equalling or surpassing that record. Senator George W. Norris has represented Nebraska for 39 years. Senator Carter Glass has represented Virginia for 23 years after a career of 16 years in the House, a total of 39 years. Senator Norris will be 71 years old in July. Senator Glass celebrated his 84th birthday three weeks ago. "Both men are still in their prime," says *The New York Times*. "Their intellectual and moral distinction is great." The former's term expires this year and he is already under pressure to accept re-election. Senator Glass will seek re-election next year.

Again the Christian church is confronted with a fact that puts to shame its own too prevalent policy toward age in the pulpit. If the leadership of the United States in the years of its greatest peril can be entrusted to men over 70 and 80 years of age who "are still in their prime," it ought to be safe for any church to entrust its welfare and its Christian morale in these spiritually perilous times to a man older than 50 and 60 in contrast to the youthful age of 40 or less, which the vast majority of churches seem to prefer.

One aspect of this problem is of peculiar pertinency now. Any church whose pastor is 60 or older is fortunate, for it means that its pastor was in the ministry during the first World War.



Whatever may have been his position about having the church bless that war, his experience then, and during the fearful period of disillusionment that followed, should enable him now to lead his church with more than ordinary poise and intelligence. Here is a sound reason why any church should view with apprehension any prospect of now losing a pastor of middle age or older. If ever the church needed the leadership of maturity and experience it is now.

### Too Late for New Year's Day Yet Timely for All the Year

**T**OO late to be included in his New Year Greeting on page 23 in the January issue, which went to press during the week when the United States entered the second World War, came the following message from President J. H. Rushbrooke of the Baptist World Alliance:

War, grim and terrible, involving your country and mine has evoked a comradeship of effort and suffering in a cause worthy of every sacrifice.

The Four Freedoms and the Atlantic Charter express ideals in harmony with our Baptist outlook.

Let us together highly resolve to resist the dangerous passions of wartime; to insist on the supremacy of the moral and the spiritual; to be untiring advocates of truth, freedom, and justice for all without which love is meaningless.

Amid the strife let us emphasize the reality of our world fellowship and the unity of all who love our Lord in sincerity. God helping us, we will sustain missionary work at home and abroad, laboring and praying that in His own time and way there shall be achieved a peace rooted in righteousness and ensuring ampler life for all men.

While this is directed especially to American Baptists, its ecumenical spirit transcends all sectarian boundary lines. Every American Christian, regardless of denominational loyalty or theological affiliation, will respond wholeheartedly to the appeal to maintain, even in time of war, the reality of Christian world fellowship and the unity of all who seek a truly Christian peace.

## Editorial ♦ Comment

♦ Denounced by President Roosevelt in 1934 as "that vile form of collective murder," the lynching evil still persists in these glorious United States.

Four Negroes were lynched last year, according to the annual compilation by Tuskegee Institute. These figures are accurate as far as they go. Unfortunately there is a deep suspicion abroad that numerous lynchings now take place secretly and in the presence of only small mobs. The victim's body is quickly disposed of and no facts are given publicly. Last year's reported lynchings occurred respectively in Florida, Georgia, North Carolina and South Carolina. The offenses charged were attempted rape, suspicion of

(Continued on following page)

## THE GREAT DELUSION

Number 88

### "REMEMBER PEARL HARBOR"

**E**FFORTS are now being made to propagandize the slogan "Remember Pearl Harbor," so reminiscent of the slogan of 1898, "Remember the Maine," that swept America into the war with Spain.

It may well be, however, that Americans will "remember Pearl Harbor" not alone for Japan's treachery but also for liquor's treachery. There were plenty of saloons and night clubs and an abundance of whiskey at Pearl Harbor. Recently *The Watchman-Examiner* published a letter to President Roosevelt by Rev. J. E. Welsh of Orangeburg, S. C. He wrote,

I have very good grounds to believe that some of the Saturday night drinking parties as practiced by some of our naval authorities were well taken into account by the attacking Japanese. The fact that their attack was made on Sunday morning at 7:30 is not without significance.

A recent issue of *Zion's Herald* published some startling facts. Of the 428 saloon licenses in Oahu, Hawaiian Islands, 235 or 55% were held by Japanese who could easily have advised the Japanese Government that Sunday morning was an ideal time for attack, "because a certain percentage of U. S. naval and military establishments were not fully fit for immediate service." And it quotes a letter to Congressman Andrew J. May from President H. M. Johnson of the Business Research Foundation intimating that "Sunday was chosen for the attack because of the Saturday night heavy-drinking habit of the fleet and the army."

It would be fate's colossal irony if this great American defeat were to be traced back to 1933, when the American people voted for the repeal of prohibition and the return of liquor. Could there be any delusion greater or more ironical than that?

stealing, argument with a white man, and working on a job from which a white man had been discharged. By all standards of justice, two of these offenses did not even warrant arrest. One may have justified investigation. Only the first should have brought a prison sentence if the Negro had been proved guilty. Instead, all four men were murdered. Fortunately in 21 other cases, one involving a white man and the other 20 involving Negroes, the intended victims of lynching mobs were saved by the prompt and vigorous actions of officers of the law. Commendable as these efforts were, an aroused public sentiment is still essential if this blot on American civilization and Christian culture is to be totally eradicated.

◆ In these days when men in the pulpit and in the pew are upholding Christian idealism and are trying hard not to succumb to the hysteria and hate that like a destructive tidal wave may eventually engulf the entire nation, it is well to remember Abraham Lincoln's comment about the terrific and almost venomous criticism directed against him. As quoted by Dr. James Gordon Gilkey in his book, *You Can Master Life*, the martyred President said, "I do the very best I can. I mean to keep on doing this down to the very end. If the end brings me out all wrong, then

ten angels stating I had been right would make no difference. If the end brings me out all right, then all that is said against me now will not amount to anything."

◆ What may prove to be the most important religious conference of the year 1942 is scheduled for March 3rd-5th in Ohio Wesleyan University, under the auspices of the Federal Council of Churches. It will be a national study conference of carefully chosen delegates to consider "The Churches and a Just and Durable Peace." The conference will be divided into four sections to deal with, respectively, (1) political bases of peace; (2) economic bases of peace; (3) social, racial, and cultural bases of peace; and (4) the program of the Christian church. Mr. John Foster Dulles, chairman of the Federal Council's Commission on World Peace and a prominent international lawyer who in 1919 served the American delegation to the Versailles Peace Conference, in announcing next month's meeting, says significantly, "It is neither too early nor too late to plan for a just and durable peace. Now more than ever, with the United States officially at war, we must in time of war prepare for peace." MISSIONS plans to have a full report of this important conference in its April issue.



## THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



*Biography of the Gods*, by A. EUSTACE HAYDON, Professor of the History of Religions at the University of Chicago, is a fascinating yet deeply disturbing study of comparative religion and of the long history of the numberless divinities who have moved across the stage of human history, from Siva of India, "the oldest living god of the world," down to what the author calls the Christian God, in reality a "host of shadowy figures who bear the name of God." The author lists at least 22 including the "new Absolute God of the Barthians, emerging from the frustration and despair of the post-war social bewilderment." In the long history of religion "un-

known multitudes of gods fell by the wayside." The Mediterranean

"The finest little book about the Bible I have ever read," says  
DANIEL A. POLING about

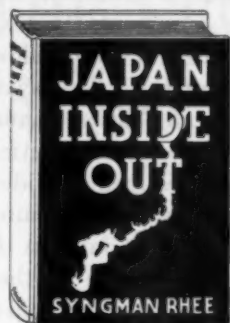
### Every Man's Book

By FRANCIS CARR STIFLER

"What the Bible is, where it has gone and what it has done, how it may be appreciated for its true and immortal worth, are all within these backs." \$1.00

HARPER & BROTHERS

area, which has played such a prominent and continuous part in history, has seen multitudes of deities, as objects of "man's ancient faith that the values essential to human joy and peace have sure cosmic support," all of whom have been "buried with their devotees in the deep oblivion of the long past." This is a scholarly book. Its production is the work of years. It is devoted only to the gods whom man has worshipped during his long sojourn on this planet and is not presented as a history of religion. Ancient gods are resurrected from their dead past and are made as familiar and real as the living gods of today who are worshipped by millions in India, China, Japan,



SECOND EDITION

# JAPAN INSIDE OUT

*The Challenge of Today*

By SYNGMAN RHEE, *First President Korean Government in Exile*

PEARL S. BUCK, one of the first to recognize its importance, said: "It is a book all Americans should read. I wish I could say it is not true." \$2.00

## THE CHURCH SERVES THE WORLD

BY JESSE R. WILSON, D.D.

A rallying call that will encourage leaders of the Church to be true to its message and its task. Of special value to college students, ministers, and thoughtful adults, coming as an answer to today's questions.

Boards 60 cts.

## GOD'S RAVENS

BY JULIA LAKE KELLERSBERGER

Only a missionary gifted with the love of people and the ability to put her experiences into living words could have written such a book as this, so full is it of physical and spiritual adventure, of love and faith and hope.

\$1.50

## HELEN BARRETT MONTGOMERY

BY HERSELF AND FRIENDS

"Here is one of the most interesting biographies I have ever read; so fascinating that it was read at one sitting. The reading of this story will be time well invested in the enrichment of one's life."—Quarterly Review.

\$1.25

## HOW YUNG FU SAVED A BIBLE

BY ROSE A. HUSTON

Little true stories for little people by a missionary whose heart yearns over boys and girls in far-away China. Young readers and listeners will rejoice that Yung Fu saved a Bible with his savings.

Boards 60 cts.

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AT ALL BOOKSTORES

in the Mohammedan world, and among the constituencies of Judaism and Christianity. The author's style and choice of language is superb when he applies it to his numerous character delineations. To cite only one example, "The God of Mohammed had come out of his homeland a clear cut, forthright figure, humanly familiar as an Arab sheik sketched on a canvas of cosmic proportions." Although the book is amazingly informing and inspiring to the Christian its concluding chapter "The Twilight of the Gods," will be disturbing. The modern conquerors by conditioning the mind of oncoming generations to ideas and loyalties that support their new orders have achieved an entirely new technique for destroying faith in gods *for the gods can only live by faith*. The other threat lies in the realm of social values. All the gods of the world, says the author in conclusion, have been socialized. No

deity can maintain his existence in the modern world if he stands in the path of the realization of social values. Man must find a way to the achievement of justice, peace, love. If faith in his god will help him in finding them, his god will survive. If not, belief in all the divine galaxies becomes futility, and the present twilight of the gods ends in the abysmal blackness of atheism. (Macmillan; 352 pages; \$2.50.)

• • •

**Japan Inside Out:** The Challenge of Today, by SYNGMAN RHEE, is a scathing indictment of Japanese imperialism by the former President of the Republic of Korea. With impressive marshalling of facts and quotations from many official sources he reviews the conquest of Korea years ago, the recent annexation of Manchuria, the invasion and attempted subjugation of China, and now the Japanese threat to the Philippine Islands and the Dutch East Indies.

The author is now in exile. After what he has written in this book he would certainly be executed were he to return to his native land. He writes with commendable restraint even though intelligent and unprejudiced Americans will not agree with some of his positions, as, for example, his denunciation of American desire for peace and his identification of pacifists with "Fifth Columnists." Since he is himself an Oriental and thus understands Oriental psychology his chapter on Japan's so-called "divine mission" is especially illuminating. And the chapter on "Democracy versus Totalitarianism" deserves serious reflection because of its dire prediction of the inevitability of war between the United States and Japan. The author's tribute to the missionaries who have served in Korea during the long reign of Japanese tyranny, and more recently in China, is all the more significant in that he



himself is not a Christian. "In many cases the missionaries prefer to risk their lives without the protection of their foreign flags," he writes in commendation, "so that they might not be regarded by Koreans or Chinese or Japanese as the 'tools of predatory governments.'" His charge that "the complete subjugation of China is an integral part of Japan's design" helps to explain why the present crisis in the Far East is so alarming. This is an exceedingly disturbing book even when due allowance is made for the author's understandable point of view as that of a native Korean and, therefore, basically unfavorable to Japan. (Revell; 202 pages; \$2.00.)

• • •

**A Creed for Free Men: A Study of Loyalties**, by WILLIAM ADAMS BROWN, is a timely effort to formulate a new and unifying creed for democracy. The author, who is one of the outstanding American leaders in the movement toward church unity, feels that "the teaching of the Christian church has in the past too often proved divisive," and that the new religions and the resulting national ideologies which have wrought such havoc throughout our world have risen because the old faiths seemed powerless to satisfy human aspirations. Who will disagree with him in his analysis of the collapse of modern civilization? "The world is fighting today because there is no common philosophy of life in terms of which peace can be made." In a stimulating review of the present situation he analyzes the search for social unity, discusses man's eternally unanswerable questions about the reality of God, the mystery of nature, the problem of good and evil, the conflict of loyalties, the moral perplexity caused by war, and the democratic alternative to world domination by totalitarianism on the one hand and to world chaos on

the other. Against that background he sets forth the need of a world government of free men. To support it requires a world religion. And that world religion, like all religions, must have accepted symbols, textbook, and fellowship. The religion is Christianity. Its symbols are the historic Jesus "in whom God had become incarnate

### Books Received

*Glimpses of Grace*, by GLADYS C. MURRELL. Thirty worship services based upon the women of the Bible. Abingdon-Cokesbury, 107 pages, \$1.

*Documents of the Primitive Church*, by CHARLES CUTLER TORREY, Harper and Brothers, 309 pages, \$3.50.

*The Missionary Message of the Bible*, by JULIAN PRICE LOVE, Macmillan, 203 pages, \$2.00.

*What We Can Believe*, by RANDOLPH C. MILLER, Charles Scribner's Sons, 240 pages, \$2.00.

*The Technique of Christian Living*, by ISAIAH J. BRAME, Sadler Publishing Co., 59 pages, \$1.00.

*Every Man's Book*, by FRANCIS CARR STIFLER, Harper and Brothers, 113 pages, \$1.00.

*Maker of Men*, by SHERWOOD EDDY, Harper and Brothers, 141 pages, \$1.50.

*On Guard*, by JOSEPH R. SIZOO. Daily reminders, 365 for the year, that man does not live by bread alone. Macmillan, \$1.00.

*The Revolution in Christian Missions*, by ROY L. SMITH, Abingdon-Cokesbury, 223 pages, \$1.75.

*Victorious Living*, by E. STANLEY JONES, Abingdon-Cokesbury, 380 pages (New edition), \$1.39.

*Christian Worship: A Hymnal*, compiled for use in services of worship by Baptists and Disciples. With responsive readings, invocations, and Scripture selections for special occasions. 610 hymns, 542 pages, Judson Press, \$1.25.

*The World's Iron Age*, by W. H. CHAMBERLIN, Macmillan, 402 pages, \$3.00.

*Is Tomorrow Hitler's?*, by H. R. KNICKERBOCKER, Reynal and Hitchcock, 382 pages, \$2.50.

for the salvation of mankind," the cross, and the sacraments. Its textbook is the Bible. Its world fellowship is the church as "a society that transcends all political boundaries, is committed to no political program, embraces men of widely different views, who are united only by their common faith in the Fatherhood of God, the brotherhood of man, and the fellowship of service." To any reader this will be a richly rewarding book. It will help preserve poise and sanity. By its picture of the new world and its new fellowship that must follow today's disaster, it will help sustain morale and faith during the years of chaos and ruin that lie ahead. (Charles Scribner's Sons; 277 pages; \$2.50.)

• • •

**I Have Considered the Days**, by CYRUS ADLER, is the autobiography of the late President of the Jewish Theological Seminary in New York who achieved a career of 50 years of distinguished service in the public and religious life of America. The story of his life is interesting not only because of the unique place he filled in the leadership of American Judaism, but because of its vivid picture of the times in which he lived. His last public service was his association with President George A. Buttrick of the Federal Council of Churches when President Roosevelt appointed Mr. Myron C. Taylor as ambassador to the Pope and seemed to feel the expediency of recognizing also Protestantism and Judaism. (Jewish Publication Society; 448 pages; \$2.50; illus.)

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**Judith**, by N. I. SALOFF-ASTAKHOFF, is the true story as seen and told by an eyewitness, of a prominent Jewish girl in Russia who was shot by soldiers because she embraced Christianity. (Zondervan; 204 pages; \$1.00.)

# THE PROGRAM FOR WAR IS NOT ENOUGH

*A serious-minded company of Northern Baptists meet in Chicago to survey and plan their world missionary task in this time of world disintegration*

By WILLIAM B. LIPPHARD

*Note.—Because this meeting was held a week later in December than in other years, it could not be reported in the January issue. This year's report is therefore more brief.—ED.*

VAST and stupendous is now the national program for war. It will soon involve millions of men in America's armed forces at home and on distant battle fields. Its financial cost may well go beyond 150 billion dollars. Yet that is not enough. Something more is needed. While the war program now demands the loyalty of every citizen, for the Christian it is inadequate. It fails to take moral and spiritual realities into account. They are just as much facts of history as war headlines in the newspapers, or staccato tones of radio commentators, or terse official communiques of warring governments.

## DOORS CLOSED AND OPEN

This was the outstanding emphasis, from the opening address by Foreign Board Secretary Jesse R. Wilson to the concluding message by President W. A. Elliott of the Northern Baptist Convention, in the mid-year meetings of the Council on Finance and Promotion in Chicago in December. "Our faith is still a universal faith and our mission is still a world mission," said Dr. Wilson as he urged that America's war program is not the only program in the field of international relations. "We cannot be less missionary now than in the past without denying our faith. We cannot sing about Jesus reigning wherever the sun does his successive journeys run, if now we omit America's enemies from that picture. We cannot look forward to every knee bowing and every tongue confessing that Jesus is Lord if we exempt Japan. With America preparing to put ten million men into an expeditionary force if necessary, surely the Christians of America should make plans now to send hundreds and thousands of men and women to heal a broken world after the grim military task is finished." In an illuminating factual survey he told how 51 Baptist missionaries were left in

Japan and in the Japanese-occupied areas in East and South China, while 301 are still serving without hindrance of any kind in the remaining seven fields. In the former areas the missionaries, with communications now broken and without funds, will doubtless be called upon to endure hardships and perhaps acute suffering although no inhuman treatment by Japan is expected. But in the other fields there are immeasurable and almost unbelievable new opportunities. "The same ill winds that in some fields have closed doors of service with a bang," declared Dr. Wilson, "have in other fields blown doors of opportunities off their hinges."

## THE NEED OF SPIRITUAL FOUNDATIONS

It was a serious-minded company of Baptists who assembled at this annual meeting. Only occasionally during the sessions was there laughter or humor. The shattering events of early December were of profound concern to all. Barely a week had passed since the United States had been plunged into a long and devastating war. It was hard to realize that the Sunday of Sacrifice (December 7th), on which the World Emergency Fund Appeal had reached its culmination, had also recorded Japan's attack on Hawaii. In a solemn and sobering atmosphere the business of this meeting had to be dispatched.

As guest speaker the Council had invited Dr. Roswell P. Barnes, Associate Secretary of the Federal Council of Churches. Speaking to the theme, "The Christian Imperative," he emphasized the spiritual undergirding of the nation as today's unique function of the church. There is great danger lest in the national crisis the church be tied up with the state. Patriotism, nationalism, democracy all have values, but they can only be conserved by being furnished a spiritual basis. He warned of the danger of unreligious motives in philanthropic efforts in relief work, citing as one instance a full-page newspaper advertisement appealing for China relief in which the motive was *not to relieve Chinese suffering but to beat Japan!* And in looking toward the post-war world he wondered how Russia, America, and England would have a

genuine Christian community of interest in the pattern of the post-war world. And to sing the popular song hit, "God Bless America," instead of the doxology as some churches are reported to be doing at their Sunday services, is hardly conducive to building the right kind of spiritual foundations. "The foundations have gone from under western civilization," said he, "and we are going to have chaos throughout the world until those foundations are rebuilt. This is the task of the church now."

### THE LIFTING POWER OF AN EMERGENCY

Following these two addresses which interpreted the world scene and its implications for the task of American Christianity, the Council turned to the business items on its agenda. Although Dr. Earl Frederick Adams reported with customary modesty, there was no disguising the satisfaction with which he announced that the World Emergency Fund appeal had reached the gratifying total of \$420,000. From all sections of Convention territory have come enthusiastic reports of the stimulus which this effort brought to local church life and of numerous instances of spiritual blessing and sacrificial giving. The Fund is still being presented to churches which for local reasons were unable to join in Sacrifice Sunday on December 7th. There is every reason to expect the full realization of the \$600,000 goal.

Similarly gratifying was Dr. Adams' report of receipts on the unified missionary budget which in no way have suffered because of the emergency appeal. Indeed the emergency seems to have demonstrated a lifting power. As of December 1st, receipts stand at \$1,073,217 which compares with \$977,790 for the corresponding period a year ago, or a gain of 10%. Against the background of these reports Dr. Adams appealed earnestly for cooperation and support in achieving the denomination's task for the remaining months of the fiscal year ending April 30th. It is a three-fold task which he outlined, *viz.*: (1) completion of the unified budget; (2) achieving the full goal of the world emergency fund; and (3) the every member enlistment in March or April so that the entire budget for the next year, 1942-1943, may be pledged before the fiscal year actually begins.

### CLEVELAND EXPECTS 20,000 BAPTISTS

All present were interested in the plans and program for the Northern Baptist Convention at Cleveland. Dates are May 26-31. Dr. D. R. Sharpe, in behalf of the Cleveland Committee of Arrangements, made a vigorous plea for a large attendance. He expressed the confident expectation that at least 20,000 Baptists would be enrolled as delegates and visitors

as a demonstration of the "inherent worth, strength, power and influence of Baptists" at this time of crisis in the nation's life. Under the chairmanship of Dr. W. Harry Freda of Rochester, N. Y., the Program Committee has arranged a stimulating program. The Convention theme is "A Ministering Church in a Stricken World," and the text from Matthew 20:28, "*The son of man came not to be ministered unto, but to minister and to give his life a ransom for many.*" President E. J. Anderson of Redlands University was elected (on the following day by the General Council) to preach the Convention sermon. Numerous speakers have been invited to participate and have been assigned program places. Those from whom acceptances have already been received include Rev. Gordon Bigelow, Rev. L. B. Moseley, President W. A. Elliott, President John A. Mackay of Princeton Theological Seminary, Rev. R. S. Beal, Rev. Harry Emerson Fosdick, President George B. Cutten, President Paul Thompson, Rev. Warner Cole, Prof. Justin Wroe Nixon, Rev. A. J. Muste, and Rev. Roland Schlurb. Four chapel services (*devotional periods*) will be conducted by Rev. Harold Phillips. Other speakers are to be added. MISSIONS will publish the full program in a later issue. Since Convention Sunday (*May 31st*) ends a holiday week-end, it is hoped that the Cleveland highways will experience an unprecedented Baptist traffic congestion.

### A DARK BACKGROUND AND A BRIGHT PICTURE

An intimate inside glimpse of China was furnished by Rev. E. S. Burket, missionary in China for 25 years, who recently returned from Shanghai. Introducing his address with the Chinese proverb, "*It is better to light candles than to curse the darkness,*" which was the title of an editorial in MISSIONS (*See December issue, page 608*), he frankly admitted that China paradoxically presented a "dark background" and yet a "bright picture." Vividly he described the relief work for refugees that missionaries had been maintaining. With high optimism he spoke of the fine schools and hospitals and churches which far-sighted leaders of other years had built in remote West China, never dreaming that this vast area would today be "Free China" to which millions of Chinese refugees from Japanese-occupied areas had trekked to find these mission institutions ready to serve them to a degree that was never originally envisaged. He narrated several incidents of Chinese heroism. One of them was the story of a Baptist Chinese pastor and his leading layman who in the vicissitudes of war found themselves during a visit to Swatow inside the Japanese lines. Capture meant execution. So they disguised themselves as poor coolies and began to



peddle sweet potatoes. Thus they succeeded in escaping through the lines and back to their homes.

### CHURCH EXTENSION AND BAPTIST EDUCATION

An entire session was devoted to considering two proposed special efforts, one in the interests of Baptist church extension and the other in behalf of Baptist higher education. In a dynamic presentation Dr. G. Pitt Beers described how scores of American cities are experiencing a drastic shift in population. Families are moving from the centers out into the suburbs. Many of the new real estate developments are without churches. The city churches cannot follow these people who thus are soon lost to church life. Deprived of their support the city churches slowly wither and die. Any denomination that now with wisdom and farsightedness plans the establishment of new churches in such areas will in the course of 15 to 25 years be strong, influential and healthy, whereas the denomination that here neglects its duty and opportunity will inevitably decline in strength and influence and in world-wide ministry. Beginning this winter and culminating next December, the home mission program thus projects a campaign in numerous communities where this suburban problem presents a challenge to the future strength and service of Baptists.

In similarly vigorous fashion Dr. Luther Wesley Smith set forth the crisis in Baptist colleges. All of them are experiencing serious decline in student enrolment as the government drafts young men for military service. All likewise suffer from a reduction in income from investments because of the government's fiscal low interest rate policies. A third universal problem is the steady rise in costs and expenses due to the inflationary trend in American economic life. Thus the colleges are caught between two millstones and are pounded by a third, if such an enlargement of the familiar figure of speech is permissible. To enable all these institutions to continue to serve during this crisis and for some of them to be saved from actual extinction, a three-year financial campaign is planned for 1942-1945. This also is projected largely on a local constituency basis.

A committee of eight with veto power will exercise supervision so that either or both campaigns may be quickly terminated if war conditions in America or dangers to the major interests of the denomination make that seem advisable.

For the first time the Council devoted adequate time to plans for the promotional program of the next year. Projected on the basis of programs for local

churches, associations, state conventions, and on a national basis, the promotional and publicity efforts to achieve the objectives of the new year 1942-1943 are to get under way immediately at the beginning of the year. Heretofore such activities have usually waited until after the convention and the long summer interlude. This is obviously a step in the right direction and is of particular urgency now amid the distractions and worries of the war program and the anxieties over the future.

### THE LOST CHORD

The closing address by President W. A. Elliott furnished an impressive and thought-provoking conclusion to this midyear meeting. Announcing as his topic "The Recovery of the Tempo of our Denominational Life," he expounded four primary essentials if the tempo of Baptist life and spirit is to be recovered: (1) The first is obviously the creation of a new unity and solidarity of Baptist denominational fellowship in these terrible days of upheaval and disintegration. Baptists stand not for rigid uniformity of belief but for a common Christian experience and a common loyalty to Christ. Our disagreements on interpretation of doctrine ought not to cause disunity. (2) The second essential is the recognition of the spirituality of religion as a Christian fundamental. It is likewise a special Baptist fundamental. (3) The third is loyalty to the person and program of Jesus. The Convention President said he felt deeply saddened whenever he discovered Baptists who seemed thoroughly committed to the Person of Christ as a theological doctrine but who somehow seemed to be indifferent or careless about the program of Jesus. And finally (4) the remaining essential was a new acceptance of the principle of the cross in Christianity. "In the music of modern Christianity," said he in conclusion, "sacrifice is the lost chord. And the bane of modern Christianity is religion made easy."

The American program for war will call for its own costly sacrifice, immense loss of young manhood, enormous expenditure of resources, widespread dislocation of life for countless multitudes of people, perhaps even the destruction of American cities. Yet that sacrifice, huge as it may prove to be, will not be enough for the building of tomorrow's new world. A new readiness to sacrifice for the ideals of Christianity, for the building of that new world on Christian foundations, is necessary if the world of tomorrow is to be spared a recurrence of the misery and agony of today.



# Hungry Friends and Sacred Honor

*A sympathetic appraisal of a world horror that unfortunately has become a subject of controversy instead of a problem to be solved*

By EVE GARRETTE

LAST winter I wrote an article for MISSIONS (See March issue page 158) which pled the cause of Europe's conquered and hunger-ravaged democracies; the little nations that have always lived at peace with America, have given us millions of our most useful citizens, and are, therefore, bound to us by special blood ties. My opening lines were, "As I write this, 37,000,000 people—half of them children—are facing starvation."

That was last winter. Today I repeat that sentence, with one correction. The figures are no longer 37,000,000—but 500,000,000! Half a billion, decent, liberty-loving fellow human beings who once fought gallantly for freedom now are dying for it because no helping hand has been stretched out to them; because their fate—and every newspaper reader knows well the brutalities that fate entails—has become, if you please, a matter of controversy rather than solution.

In the dislocated time preceding our entrance into World War II, controversy was, of course, understandable. But controversy that affects the lives of millions of innocents, that condemns children and babies to no life at all, is a denial of the first tenet of our religious faith, which is compassion. It is the denial of our finest human instinct, which is the instinct to feed the hungry. It is, worse, the denial of our noblest national tradition. For America is the great humanitarian nation of the world. *It is the only nation in the world that undertakes great humane works in behalf of the citizens of other nations outside our boundaries.* Millions of us take pride in the fact of our humanitarianism. It is as integral a part of our Americanism as it is integral to our religion; as it is integral to our finest human instinct, which is the voice of God within us. To millions of us, it is integral to our good name as Americans. Another word for "good name" is honor.

Therefore, millions of us, ardent partisans of England's cause long before America entered the war, and likewise, bitter enemies of Nazi oppression, cannot fit the starvation of friends and blood kin into the fight for democracy. We could not reconcile the refusal of life-giving food to boys and girls of the only democratic peoples of Europe with the championship of the democratic ideal before the world.

And for millions of us, it is not good enough to say it is Hitler's job to feed them, especially when it is a documented fact that there is just not enough food in Europe to feed all of Europe, and particularly when Hitler has no intention of feeding anyone at the expense of his own people and has so announced publicly. It is not good enough for us to tell the hungry, "Wait until the war is over. Then we shall come to your rescue." Hunger cannot wait—least of all for a war's end already conceded to be years away.

For months, the aroused American conscience in behalf of the helpless, hungry democracies has been made articulate through the medium of a nation-wide committee already known to many of you as the National Committee on Food for the Small Democracies. Mr. Herbert Hoover, the world's foremost expert on mass relief administration, the man who fed half the world during and immediately following the first World War because half the world was then starving, and who is still revered and loved in many lands, is Honorary Chairman of that Committee. He is its most eloquent spokesman.

For while the world's eyes have been upon battle fronts, and the world's talk has been of arming, arming, arming, his eyes have envisioned the pitiful armies slowly rising behind the battle lines—the faltering armies of starving children. And because he knows from his vast experience that many months of time must elapse between the moment of the world's "desire to help" and the placing of a dish of soup before a hungry child, for more than a year he has worked patiently and tirelessly to find a practical formula for aid to these innocent victims of war, that would be foolproof against aiding Hitler and at the same time be acceptable to all belligerents. For more than a year he has proposed a test case in Belgium; an experimental plan for feeding 2,000,000 children and 1,000,000 destitute adults in carefully controlled soup kitchens, directed by experts. He asked, and the National Committee on Food for the Small Democracies and 20,000,000 of American citizens, through letters and resolutions on file at the Committee's offices, 420 Lexington Ave., New York City, asked that this test

be made, in order that it may be ascertained, rather than argued, whether the hungry children of the little democracies can be fed without aiding Hitler. It has also become a matter of Congressional interest in that 222 Congressmen, a majority of the members of the House of Representatives, have signed a petition asking for the adoption of House Resolution 245, which calls for the working out of a formula between the governments of the United States and of Great Britain through which the starving women and children in the small invaded democracies will be fed. Millions of Americans have said let a test be made. If the test fails, at least the American conscience will be clear. At least America tried.

The German Government has been on record before the world, since last March, as having assented to the rigorous conditions for the "Belgian experiment." Since last March, nazi propagandists in the hungry democracies have made the most of the fact

that the British Government and our Government refused to permit this limited test. They have been attempting to alienate our heartbroken friends across the sea from us by saying to them, "America does not care what happens to you." But the hungry democracies know differently.

They know — for even in lands of strictest censorship, these things get about—that twenty million Americans are on record before the world as eager to aid them, therefore, they do not believe the nazi propagandists. They continue to be our friends, in the face of hunger and misery and pestilence. Why? Because of the millions of us who have been taught that when others are hungry we are untrue to ourselves and our deepest spiritual convictions unless we do something to help them. Because millions of us are zealous guardians of America's sacred honor as the great humanitarian nation of the world and our own good name as Americans.



## The United Council of Church Women

*The new interdenominational organization of church women that was recently created at Atlantic City*

**I**N A spirit of great concern and deep solemnity 100 women representing the former Council of Women for Home Missions, the Committee on Women's Work of the Foreign Missions Conference, and the interdenominational federations of women's church societies met December 11-13 in Atlantic City, N. J., to form the new United Council of Church Women.

For over a decade the women of the three groups have been seeking for a way in which a unified approach may be made to the interdenominational groups of women across the country. At the end of this meeting there was almost entire agreement as a simple constitution and by-laws were adopted, which call for an organization which will meet biennially and will carry on the World Day of Prayer, publish *The Church Woman*, and continue the work of the vari-

*Reported by ANNA C. SWAIN*

ous activities of interdenominational groups. About a dozen Baptist women were in the Constituting Convention. Several of them are on the board of the new organization.

The spirit of the sessions was well expressed in the following message to Protestant women. It was passed unanimously.

We, the women members of the Constituting Convention called together at Atlantic City December 11-13, 1941, to unite the three interdenominational bodies of church women into the United Council of Church Women, meeting at the hour of our country's involvement in war and at the time of the world's greatest tragedy, still believe individually and collectively that God reigns and that ultimately His will will prevail. In deep penitence for our share in the world's guilt and woe, we call upon the women of the churches

to enter with us into the suffering and sacrifices of the human family—

To combat the rising tide of hatred caused by war;

To minister to those suffering from the ravages of war;

To maintain and strengthen the Christian fellowship;

To show friendship and understanding to the men and women in service for the defense of our country;

To maintain the integrity of the home;

To continue to its fullest degree the on-going ministry of the church, even to the uttermost parts of the earth;

To consecrate ourselves to the task of building a democracy at home which recognizes individual worth and strives for justice to all the people;

Finally, to dedicate ourselves to the task of demanding of our country that it assume its full responsibility in the days to come in helping to build a world order based on love and justice without which there can be no durable peace on earth.



## New Hope for the Church of Tomorrow

*Impressions of an Observer at the first meeting of the National Council of the Baptist Youth Fellowship*

By G. MERRILL LENOX

**M**ORE than 70 selected Baptist young people between the ages of 15 and 25 assembled at Franklin College, Franklin, Ind., December 27-30, 1941, for the first meeting of the National Council of the newly created Baptist Youth Fellowship. They came from all parts of the North, from the State of Washington to Washington, D. C., from New Hampshire to California, and from the territory between.

Adults attended as observers ONLY. One official representative of each national board was present to answer questions or to furnish necessary information. Adults spoke only when definitely called upon or when granted special permission. The youthful chairman courteously reminded those present of this ruling at times when observers spoke a little too frequently or too long.

Why this gathering of young people? Among the duties outlined for the Council on Christian Education was the establishment of "some type of national youth organization representative of all kinds of young people's work and of young people in the denomination." The same Council was asked "to call together a National Baptist Youth Council to recommend plans for a permanent national youth organization." Such a conference was called on the campus of Denison University in Granville, Ohio, December 27-30, 1939. (See *MISSIONS*, February, 1940, pages 104-105.) The findings of this conference were submitted to the Council on Christian Education

which considered them in several intensive sessions. Out of this long and thorough study the Council presented its highly significant report to the Northern Baptist Convention at Wichita. The report was enthusiastically adopted, and subsequently there was called the first meeting of the National Council of the newly formed Baptist Youth Fellowship at Franklin.

Following a brief plenary session and likewise brief meetings of three geographical sections, the delegates quickly divided into two main groups, one to deal with organization and the other with program. That these young people were faced with the task of building an organization for an entire denomination and setting up its first annual program did not seem to daunt them. They pursued their task with astonishing poise, patience and persistence. They grappled with the intricacies of organization and the profound problems of program building with a seriousness that would be difficult to match in any adult group. Some conference sessions lasted until 2:00 A.M. Yet not one word of complaint was heard from these young people who had curtailed their Christmas vacations for this arduous labor. Although large numbers of young people in America today are irreligious and irresponsible, the ardent faith and the sense of duty of this group of youth should definitely inspire in any observer new hope for the church of the future.

While the overwhelming portion of time was devoted to high-pressure conference activities, the meetings were not without their experiences of elevating worship and

recreation. Chapel services were conducted by Rev. W. Douglas Rae, pastor of the First Baptist Church of Bloomington, Ind., with the assistance of the young people. His messages will long be remembered for their timeliness and challenge. Recreational hours in which everyone joyously shared were conducted by Dr. Newton C. Fetter in his inimitable manner. Through worship, work, and play, many friendships were created that will last as long as life itself.

President William Gear Spencer of Franklin College was an attentive and genial host. Rev. Oliver deW. Cummings, newly elected Secretary of the Baptist Youth Fellowship, participated and endeared himself to all. Mr. Giles Brown of San Diego, Calif., was elected as the first President. Names of other officers and the findings of the conference will be published in a later issue.

The consensus of opinion among observers and young people seemed to be that this conference was successful in every respect and fraught with profound significance. Its spirit augurs well for the future of the youth program of the Northern Baptist Convention.

### Planned Stewardship for Stabilized Giving

In the life of the local church planned stewardship will include the annual Every Member Enlistment as the best means of stabilizing the church finances. Long experience has developed a dependable technique for this vitally important local church activity. Following a period of at least three weeks, during which the entire membership through various means is given a fresh and inspiring picture of all that the church is doing on the local field and in its world parish, each individual is brought face to face with his responsibility.

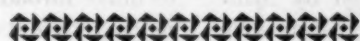
ties as a Christian for the support of his church. Every member is asked to make a pledge to the budget for local expenses and missions.

Stabilized giving is established when all the members of a church unite in its financial support, pledging definite gifts and making proportional payments at regular intervals throughout the year. The pastor and church officers then know what they can count on. Their time, their minds and their energies can be employed in developing the spiritual life of the church and maintaining a program conducive to growth and community influence.

The most certain way for a church to attain this desirable condition is by means of an Every Member Enlistment for which thorough preparation has been made. Happily, such an Enlistment always brings to the church

other benefits besides the satisfactory solution of financial problems. One evidence of this is the improved attendance at services of worship. The fact that the members

have together done a big and important piece of work, induces greater unity of feeling and stimulates interest in every phase of the church program.

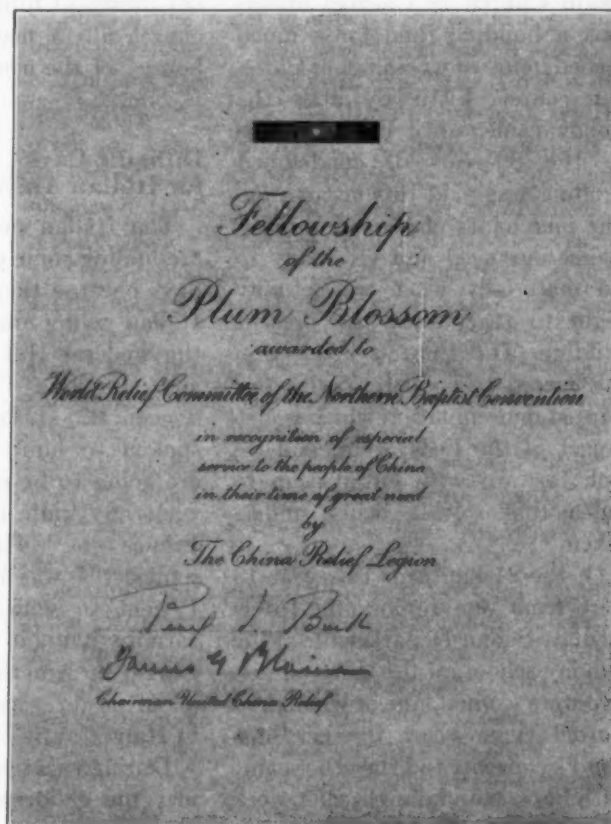


### The Fellowship of the Plum Blossom and the China Relief Legion

In recognition of the substantial gifts to the Church Committee for China Relief, the World Relief Committee of the Northern Baptist Convention has been honored by membership in the China Relief Legion. This organization was formed by Pearl S. Buck in answer to the appeal made by Mme. Chiang Kai-shek in her shortwave broadcast from China last November.

The Legion is composed of all who have contributed \$1,000 or

more for relief of the people of China. For those who have contributed larger sums a testimonial certificate called award of recognition has been hand painted in China and inscribed with the name of the donor and personally signed by Mayling Soong Chiang (Mme. Chiang Kai-shek). This gracious recognition of the eager assistance of Northern Baptists was received by the World Relief Committee on January 5th at its meeting in New York.



Reproductions of the certificates of membership in the China Relief Legion and in the Fellowship of the Plum Blossom to both of which the Baptist World Relief Committee was recently elected

Accompanying it was a certificate known as the Fellowship of the Plum Blossom. The China Relief Legion awards this to the contributors of larger sums. The certificate which is signed by Mme. Chiang bears an interesting symbolism. The border depicts plum flowers and bamboo leaves which together with the pine signify in China the three friends of winter or, in other words, those friends who stand together in time of need. The plum blossom is particularly loved not alone because of its beauty but because it smiles calmly and cheerfully when the other flowers have gone into hiding. It has been accepted as a symbol of the free nations who are still standing against aggression.

#### A Spiritual Lighthouse in Chicago's Chinatown

In 1937 the Chinese Christian Union Church in Chicago undertook a building fund for a much needed house of worship and Christian center. Little by little the money came, until the mortgage on the 80-year-old, condemned building was paid this last spring. The merchants of the community realize our need and are ready to aid materially when we actually begin to tear down the present building. The Church Federation has agreed to cooperate with our Baptist denomination which is also a part of the Federation, and we look forward with enthusiasm to the actual work's being undertaken.

Of the 21 baptisms this year 18 were from our Junior and Intermediate-Senior Departments of the Sunday school; of the three adults, two were women, one of whom had waited three years for her husband's consent, and the other came with her son and daughter. A week ago the husband and father made a definite public profession of faith and will be baptized in the near

future. God is truly working in our midst and these new Christians are finding their places in different phases of our church life.

The Roman Catholics have tried to make inroads into our work by renting two stores. One is across the street and is used for services. The other is only three doors away and is equipped for recreational purposes. They have also opened a parochial school for Chinese, thus drawing them from the district public school.

Rev. Y. S. Tom, our former pastor, with his wife and son, have returned from China. They are a great inspiration and help, and Mrs. Tom is a fine influence in the homes and among the women. The whole family are close to our young people and create an atmosphere of welcome to our groups. Within four city blocks about 3,000 Chinese live in this district of Chicago's Chinatown. Truly this church fills a need as the "lighthouse" of the community. — *Alice F. Snape.*

#### Difficult Days for Italian Americans

The Italian people in America are finding some difficulty in these days because they are Italian. An Italian young man who belongs to the Federal Hill Baptist Church and Christian Center in Providence, R. I., had these words spoken to him: "We Americans are going to be careful. We don't want any knife in our backs like France got." The young Italian replied, "I was born in America. I went to school in America. I earn my living in America. I found Christ in America. Don't blame all of us for what a few men did in Italy."

During vacation school last summer the children of the Primary Department were returning from a short walk and as they rounded a corner near the Center, little

six-year-old Richard said, "Oh, I know where I am now. I was lost—then I saw the church and I wasn't any more." The Italian Baptist Church and Christian Center are placed on Federal Hill to help all our Italian friends to say, "Oh, I know where I am now. I was lost—then I saw the church and I wasn't any more!"

In these dark days we need to seek God more and more so that we may not get lost ourselves. We need to pray for clear vision so we may see the sacredness of each person.—*Norma E. Johnson.*

#### A New Missionary Pities the Jinricksha Pullers

*An impression of Singapore whose fate was still in doubt as this issue went to press*

On our way from New York to Burma we had short stopovers at Honolulu, Manila, Singapore and Penang.

In Singapore I was profoundly moved by the plight of the city's 7,000 jinricksha pullers who clutter the streets at all hours, anxious to earn their pittance. Frail, undernourished, with their ribs protruding visibly as they pull their carts, loaded with one or two persons, and sometimes luggage in addition, these men run at a steady trot, barefooted on the hot streets, under a scorching sun. One of them passed so close that I could hear him panting. I don't see how they stand it.

The fact is that ten years is the average length of life after they are forced into this kind of work. I do not think I can ever get to the place where I can ride behind one of these men. Truly nothing has ever so affected me and touched me as has the sight of these men. One offered to carry me two miles for 50 cents Straits money, the equivalent of less than 30 cents in American currency.—*Maurice Blanchard, Moulmein, Burma.*





President J. H. Rushbrooke

## THE ETERNAL AND CHANGELESS PURPOSE

*The annual message from the  
Baptist World Alliance, setting  
apart Sunday February 1st as  
Baptist World Alliance Sunday*



Secretary W. O. Lewis

ONCE again we call Baptists in every land to observe Baptist World Alliance Sunday as a day of united thanksgiving, prayer and testimony.

No man knows now what world conditions will obtain on the first Sunday of February 1942. Of this, however, we are certain. Nothing can happen to make it less right and necessary than in former years that we should together wait on the Lord. In a time of widespread war and suffering, when the powers of evil furiously rage, when men's hearts are torn by doubt and fear, we must needs turn with intense longing to Him in Whom alone is our peace.

Let us make the day of common worship an occasion of humble searching of our hearts before God. We would know our own share in the blame and guilt of the world calamity. Have we nourished in ourselves the evil passions that flourish throughout the earth? Have we failed to testify against falsehood, injustice, and greed? Have we withheld our witness for the Lord of goodness and love and peace? Are our minds even now open to the lessons which through the terrific events of these years the God of righteousness and judgment is seeking to bring home to all?

Whatever failures and sinful weakness we are constrained to acknowledge, it is meet and right that we come together to offer devout thanks and praise. Our God is holy, gracious and merciful. His purpose stands changeless as His own Being. Clouds may obscure the vision of Him, but the radiance of His truth and eternal love shall yet disperse our terrestrial darkness.

Therefore we shall pray, with confident assurance of faith, for cleansed vision that we may read aright the

signs of our time, for courage and wisdom that we may meet its demands, for all the churches a deeper loyalty to Him who is the truth as well as the Way and the Life, and a more sensitive response to the guidance of His Holy Spirit. Let us be earnest in prayer that, in spite of all that wars against it, the will of God may be done in earth as in heaven, even when it triumphs at our cost. None but He can so overrule the confused strivings of men as to bring to birth a new order in which justice and love shall meet together, and men shall learn war no more.

The new year should be a great year. Love of the brethren stands firm. We thank God that by His grace war has not diminished it, much less destroyed it. British Baptists are celebrating the 150th anniversary of the founding of the earliest Baptist foreign mission society in the year 1792. That was a year of war and confusion; but precisely then God brought a new and glorious thing to pass. Surely it is conceivable that amid the turmoil and distress of a vaster war He may bring to birth something yet more splendid, making the wrath of man again to praise Him. Still our Lord's commission stands: "Go ye into all the world and preach the gospel." Still we hear the word of matchless encouragement: "Lo, I am with you always, even unto the end of the world."

Shall not our motto for the year be taken from the immortal sermon of William Carey which 150 years ago brought the Baptist Missionary Society into being? "Expect great things from God; attempt great things for God."

J. H. RUSHBROOKE, *President*

WALTER O. LEWIS, *General Secretary*



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## One Golden Century

*The inspiring story of the Emilie S. Coles Memorial Training and Elementary School, Nellore, South India*



*Faculty of the Training School at Nellore, photographed in 1937 just before the retirement of Miss Tencate, front row, third from right*

ONE HUNDRED years ago Mrs. Samuel Day persuaded three Nellore youngsters to gather on her verandah for their first school. She had had great difficulty in getting that number to come, for when she visited the homes and invited the mothers to send their children, both mothers and children were frightened and uninterested. The economic struggle among these depressed classes made it seem unavoidable that families should send every child old enough to earn a few cents daily out into the world's battle for food. Then, too, Hinduism taught that women had neither soul nor intellect. It was an uphill struggle, but the words of our Master, "Suffer little children to come unto me," rang in the ears of our pioneers, and the school remained open.

Though the caste communities of Nellore strenuously opposed the privilege of an education being opened to non-caste children on the

By FRANCES TENCATE

basis of "fighting against God who disallowed such privileges to them," and though they ridiculed the very thought of including girls in the educational scheme, as they were known to be without intellects, the effort became more and more fruitful as these children showed marked aptitude for learning. An epidemic of cholera, which broke out in 1846, forced the closing of the school, but in 1849 Mrs. Lyman Jewett, upon her arrival at Nellore, began a boarding school with five pupils to encourage children from the surrounding villages to attend.

One hundred years later, the infant verandah school has grown to include a kindergarten, an elementary school of eight standards, a training school for women, and two offshoots, the Nellore Girls' High School and the Gurley Memorial Bible Training School. Altogether the Nellore Mission Station today

has ten schools taking care of 1,214 pupils.

After the work was well under way and the missionaries saw in the not-too-great distance the possibility of a nucleus of an educated Christian people, word came from the Foreign Mission Board that these schools must be abandoned as they had no funds for education. Evangelism of India was the aim of the Baptist churches in America; hence, nine teachers and 270 pupils out in nearby villages were dismissed on October 1, 1850. The station school at Nellore was kept open at the expense of the missionaries, for they had the vision to realize that alone the missionary force could make but slow progress in the work of evangelizing so vast a people. The sons and daughters of the land must be commandeered. Later this vision came also to the churches in America, and by 1870 the station school, now known as the Elementary School, had 183 pupils, with 45 students in the Training School and seven out-station schools with 100 pupils.

On the land now occupied by the present Nellore Girls' School buildings stood a small Hindu Temple, and services there caused our missionaries, the Days and the Jewetts, many sleepless nights and sorrowful days. They endeavored to present the gospel to the devotees, but their frenzy of worship gave no place to consideration of a strange religion. They made strenuous efforts to purchase this property, but to no avail because the gain it brought the owning priest was too attractive. Eventually the old priest died, and his sons, not caring to follow the father's career but caring more for the money the property would realize, gladly con-

sented to sell. Money was contributed by local friends of the mission and the site was purchased. The temple was removed at once, and a small school building took its place. In 1876 the first story of the present building was erected.

The need for teachers was the chief concern of the early years, for very few Christians had been trained. Mr. John Rangaiah, an ardent, consecrated Christian gentleman, served the Elementary School as Headmaster for a number of years. After Mr. Rangaiah came Mr. B. Roger, another fine Indian Christian, who served as Headmaster of the Elementary School and then became First Assistant of the Training School. Mr. M. William was the Headmaster of the Elementary School until he turned his abilities to engineering in 1909. He has built many of the mission buildings in Nellore including the extensive structure of the Emilie S. Coles Memorial.

At last we reached the heights of our ambition, a Christian woman teacher at the head of our school. Miss Gummidi Rachel, the daughter of a noted Bible woman, a graduate of our Nellore Girls' High School and later of a Madras Government Normal School, became Headmistress of the Elementary School. During her service in our school she was married to one of her assistant teachers, Mr. B. Roger. This created an embarrassing position for her, a woman holding a superior position to her husband in the same institution. This just isn't done in India! She requested that their positions be reversed, that her husband be appointed Headmaster. The matter was taken up with Mr. Roger, who was also a leader in the Nellore church, but he absolutely refused to comply with her request. He declared that he would never consent to Rachel's demotion because she

(Continued in 3rd column)

## Founding Christian Churches

World forces were set in motion on Sunday, April 4, 1819, when Adoniram Judson began a worship service in his little bamboo shelter on Pagoda Road, Rangoon—the first Protestant Christian gathering-place in Burma. Lanmadaw, "Royal Road" Baptist church was visible proof of a movement which would eventually lead to the founding of 3,360 Christian churches with a membership of 388,726 in the Orient and Africa. Burma alone has 1,459 churches with a membership of 133,895.

Judson had noticed small groups of Karens in Rangoon and asked who they were. "Karens," he was told; "as untamable as the wild cow of the mountains." The Burmans scorned them, treated them as slaves, but Judson aroused the interest of his Burman converts in their welfare. At length he beheld a miracle of change as Christ and his message gripped Ko Tha Byu, bandit and murderer, who became the great apostle to the Karens, the first Christian convert among his people. Today 849 churches with 65,637 members have been established among the Karens. Their church and school buildings have been erected by their own contributions. The Bassein Sgaw Karen Baptist Mission, considered to be one of the strongest mission stations in the world, supports several of its members as missionaries to the hill tribes of Burma.

NOTE.—This is the first in a series of facts, which will show how large a factor foreign missions has been in the development of a more Christlike world. *Cut out and save for use in programs on missions.*—Ed.

had married him, that he had served happily under her before, why not after their marriage? Matters stood thus until his death some years later. Mrs. Roger held this position until the school, largely due to her devoted service, developed the requirement of a higher grade headmistress. She very graciously recognized this necessity and accepted an assistant's position where she is still rendering most valuable service to the mission school.

The Training School for Women (*Founded by Frances Tencate—Ed.*) had several headmasters, the last of whom was Mr. Ch. Ananda Rao, who joined the staff of the Coles-Ackerman High School in 1929, and is still teaching there. His place was then taken by Miss D. Miriam Ramaniah, who continues to fill efficiently the post of Headmistress.

Miss Ramaniah, also the daughter of a splendid Bible woman, is a graduate of the Nellore Girls' High School, who took the intermediate college grade studies followed by a normal school course. After serving as Headmistress of the Training School for several years, she took over the position held by Mrs. Roger and became Headmistress of both schools. It has been a privilege as well as a pleasure to be associated with her and to serve under her guidance.

With the aid of an able Christian staff, Miss Ramaniah is developing an institution which today reveals an outstanding modern miracle. One hundred years ago no caste child would come to this school because of the supposed defiling influence of the admitted untouchable children. Today it has become the most popular girls' school of its grade in the Nellore District and on its rolls are to be found representatives of every community in the district. Although 50% of the

(Continued on page 116)



# TIDINGS



## FROM THE FIELDS

### A Distinguished Visitor at Terminal Island

*The story of a memorable day last summer when Dr. Toyohiko Kagawa visited the Japanese Baptist Mission on Terminal Island, in the harbor of Los Angeles*

By VIRGINIA SWANSON

THE Japanese Baptist Mission on Terminal Island, Cal., has often been host to interesting people. Last summer Dr. Kagawa gave us a day which will be long remembered. So eager were we to see him that Hazel, our Nursery School helper—now married to young people's pastor, Jitsu Morikawa—and I crossed the channel to San Pedro, where he was to speak to an American group before coming to us. He told of an experience that resulted in his imprisonment. A certain Chinese pastor had disappeared, never to return to his church after a Japanese raid. This crime stirred Dr. Kagawa until he was compelled as a Christian to go to the church and apologize for his nation. The attitude of the congregation was apprehensive, then interested, sympathetic, and finally loving and understanding. The report of this came to the ears of officials and he was imprisoned. During that time, through his faithful witness of the reality of Christ in his life, 18 officials in the prison became Christians. This was told to us by Iku Yamashita, our present Nursery School helper, who lived in the Kagawa home at the time of his imprisonment. Concluding his message Dr. Kagawa pleaded that the Spirit of Christ would radiate from the life of every Christian, no matter what the cost. He dropped to his knees in an earnest prayer to that end.

He was to come to the island later in the day, but in the interval he wished to see a woman who had been a great blessing to the Japanese people. She is old now and an invalid, constantly in pain, but with a glow in her face. Years ago she and a few women interested the Japanese women in crocheting and then in Bible study which led to the organizing of the Terminal Island Mission. Dr. Kagawa appraised her by saying, "She is what I call a great woman." When



*Toyohiko Kagawa at Terminal Island, with his secretary Mr. Ogawa, Hazel Morikawa, nursery school helper, and Miss Virginia Swanson, missionary*

we came to her humble home we were greeted by a radiant smile. Dr. Kagawa in a most un-Japanese way heartily embraced her. She had not expected him, so her surprise and joy were great. I had never seen Dr. Kagawa in such a gay mood. He fully enjoyed the visit as they discussed Christian work and missionaries. She proudly showed him pictures of Japanese she had taught who were now in Japan. His face beamed.

As we were getting into the car, Mr. and Mrs. Kanai came from their home across the street and again happy greetings were exchanged. Mr. Kanai is now over 80. He became a Christian when he was sixty, after faithfully adhering to the teachings of Buddha. He was won to Christ through the beautiful life of this simple woman.

We crossed the channel and arrived at the church where my story hour class were milling around, wondering why the story teller was not there. I dared to ask Dr. Kagawa to tell the story that day, and he did.

After dinner at the pastor's home we had a meeting for the young people where Dr. Kagawa told his life story. Hundreds crowded to hear him while still more hundreds came to the Fisherman's Hall later in the evening. Many decisions for Christ were made.

The evening he left Los Angeles for Japan a few of us went to say goodbye. We were with him before he gave his final message. To us Dr. Kagawa had a few things to say. Then he knelt and prayed, "O God, give each of us a cross to bear, give us a heavy one." In-

voluntarily I answered, "Not me, Lord." I thought I had had enough. I wondered how others felt and looked to see. There was a Negro man. He knew something of what a cross meant and yet his face seemed to say, "Yes, God, through your help I'll bear what I can." Then my eyes rested on a cripple, his back was twisted and his limbs useless. His pinched face was serene. Even with his weak body he seemed willing to take his cross. Next to him was a Japanese whose face seemed to give the same answer. Their hearts seemed united in one prayer for strength to bear and grace to know the "fellowship of His sufferings." Contritely then, I prayed, "God, give me a cross too, a heavy one and strength to bear it."

We parted knowing that we must give more, even more of ourselves, no matter what the cost, that the name of Christ might be glorified. The Negro departed to his task of telling the Savior's love to his oppressed people; the cripple painfully dragged himself on crutches to a more consecrated service; battle-scarred Dr. Kagawa to the teeming, bewildered Japanese; and I to Terminal Island.

### "Good Neighbor Policy" in Action

Every Christian center is a multiple version of the Good Samaritan in real life. The Christian Community Center of Cleveland, Ohio, is located in the midst of a vast, underprivileged Negro community. In order to promote cleanliness, healthful habits, and spiritual nurture in the lives of hundreds of people in our congested area, we have activities for every age-group. The homes represented are crowded, dark, dismal, and dilapidated—soot and smoke know no bounds. Here you will find few, if any, sanitary conveniences—most homes are without bathtubs. Kero-



*Miss Fannie B. Goodgame, missionary at the Cleveland Negro Christian Center and three Negro sisters, two of whom are twins*

sene lamps and coal stoves are not uncommon sights. The prevalence of constant strife, unrest, and dissatisfaction in these homes is the result of the pressure of economic conditions. Our young people, who are soon to be adults, start drifting downward at a very early age, due I think to the conditions under which they are forced to live.

As a result of the Center's activities for young people, they have grown considerably this year in interest and attendance. We have endeavored to know each contact personally and have striven to show sympathy and kindness so that people will feel free in bringing to us their problems. Soon many of these young people will be workers in the steel plants and factories; as heads of families they will be purchasers for consumption. It is our aim to help them view the problems they are to face with Christlike attitudes.

Older women look forward to hours at the Center as a time of relaxation, a time to forget their heavy home burdens. They come to sew, to chat, to lend a helping hand in the small children's department; they come to tell us their troubles and we have tried to lead them to the One who is the source of all help and inspiration.

We have felt Christ's spirit when we have considered our neighborhood and its opportunity for service: here we have Italians, Negroes, and Mexicans living together, and we stress living neighborly. When we consider from time to time the contributions of each of these people or when we talk of Christ's love for all mankind or when we try to settle the little differences which so often arise among the children, we always think of the golden rule and feel that God is very near.—*Fannie B. Goodgame.*

### Home Mission Dioramas

As part of the exhibit at the Northern Baptist Convention last May, the Home Mission Societies had a number of dioramas made to illustrate various phases of Home Mission work. Among the scenes shown were the Hopi Indian Mission, Polacca, Ariz.; Children's Homes, Kodiak, Alaska; Japanese Mission, Terminal Island, San Pedro, Cal.; and Mather School, Beaufort, S. C.

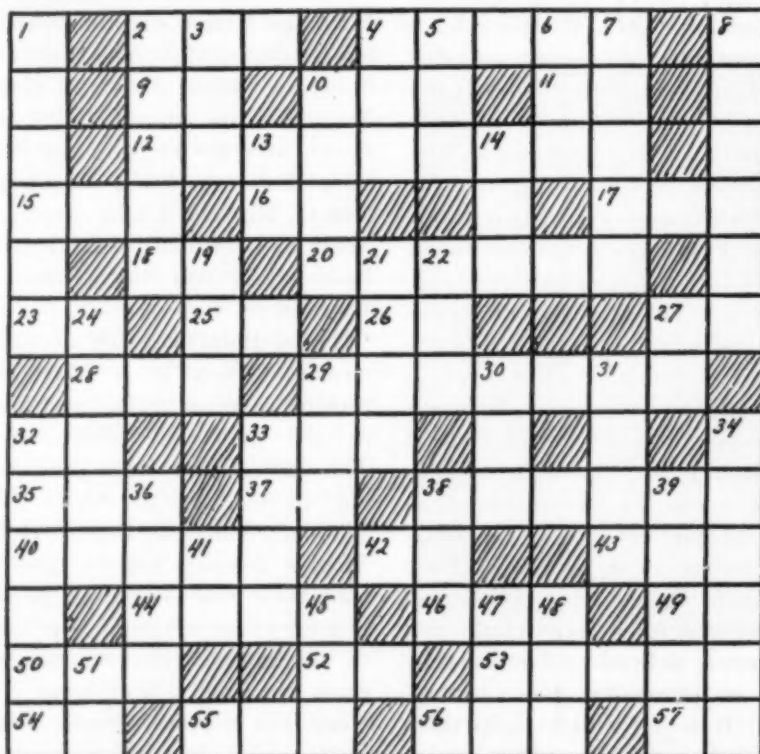
These dioramas, each of which measures 18 x 12 x 12 inches, present a scene much more realistically than can a flat picture. The background scene and cut-out figures are in colors. The Woman's American Baptist Home Mission Society will be glad to lend these four dioramas, packed in a fiber case weighing 47 pounds, to any church that will pay express charges to and from New York. For instance, express charge on the case, from New York to Providence, R. I., would be 96¢.

# CROSS WORD PUZZLE PAGE

## No. 56—The Boy Jesus in the Temple

### ACROSS

2. "Joseph . . . his mother knew not of it." Luke 2:43.
4. "the child . . . tarried behind." Luke 2:43.
9. ". . . I am with you alway." Matt. 28:20.
10. German.
11. "Suffer it to be . . . now." Matt. 3:15.
12. "and . . . in number daily." Acts 16:5.
15. Man's nickname.
16. Southeast.
17. "I am like an . . . of the desert." Ps. 102:6.
18. "his mother kept all these sayings . . . her heart." Luke 2:51.
20. "filled with . . ." Luke 2:40.
23. Doctor of Philosophy.
25. "after the custom . . . the feast." Luke 2:42.
26. Northeast.
27. "Why callest thou . . . good." Luke 18:19.
28. "thy father . . . I have sought thee." Luke 2:48.
29. "can add to his . . . one cubit." Luke 12:25.
32. Tin. 33. Court.
35. "both hearing them, . . . asking questions." Luke 2:46.
37. "supposing him to have been . . . the company." Luke 2:44.
38. "thou hast found . . . with God." Luke 1:30.
40. "twelve . . . old." Luke 2:42.
42. Sun god.
43. Member of the Numismatological Society.
44. "And he went down . . . them." Luke 2:51.
46. "the grace of . . . was upon him." Luke 2:40.
49. Didymium.
50. "Joshua, the son of . . ." Ex. 33:11.
52. "Then said I, . . . , Lord God." Jer. 1:6.



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NO. 5



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NO. 2

### Last Month's Puzzle

53. To mature.
54. Grand Secretary.
55. ". . . when they found him not." Luke 2:45.
56. "How much then is a . . . better than a sheep." Matt. 12:12.
57. Second note in scale.

### DOWN

1. "When they saw him, they were . . ." Luke 2:48.
2. Elsewhere. 3. Not.
4. Gee. 5. Age.
6. "pray for them which despitefully . . . you." Luke 6:28.
7. "more tolerable in that day for . . ." Luke 10:12.
8. "when he was . . . years old." Luke 2:42.
10. "And the child . . ." Luke 2:40.
13. Civil Service.
14. "And he was . . . at that saying." Mark 10:22.
19. Bow.
21. "Jesus entered . . . Jerusalem." Mark 11:11.
22. . . . of Galilee.
24. Plush. 27. Same as 27 across.
29. "said unto him . . . , why hast thou." Luke 2:48.
30. Beverage.
31. "there was no . . . for them in the inn." Luke 2:7.
32. "understood not the . . . which he spake." Luke 2:50.
33. ". . . ye not that I must be about." Luke 2:49.
34. Resembling a bear.



36. "began to . . . toward the first day." Matt. 28:1.  
 38. Exhaust.  
 39. "when thou wast . . . the fig tree." John 1:48.  
 41. Japanese measure.  
 45. "when they . . . fulfilled the days." Luke 2:43.  
 47. Anglo-Saxon money.  
 48. Noise.  
 51. "thus dealt with . . ." Luke 2:48.

## THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

### Area Conferences On Christian Education

By DOROTHY A. STEVENS

THE educational forces of the Northern Baptist Convention are going through a process of reorganization. It is the feeling of those who are closest to the picture that the changes will provide a more adequate program of Christian Education for the churches and for all whom the Christian Education program may reach.

The Board of Education and the American Baptist Publication Society now have one Executive Secretary. This effectively relates the staff of each organization to the other.

**REPRESENTATION.** During a period of about two months in the fall of 1941, representatives of both organizations went out together on two teams of four each to confer with Christian Education leaders in almost every state of the Northern Baptist Convention. Every association in the different states was asked to send representative leaders in work with children, youth, adults, leadership education and weekday church schools, as well as student counseling and the various phases of missionary education. In a great many of the conferences the Presidents of the State Women's Societies participated. This was of inestimable value to the workers in the Department of Missionary Education.

**PURPOSE.** In the words of the introductory statement for the Con-

ferences the Purpose was threefold: (1) To help make the Associational Committee on Christian Education a more effective unit or instrument for channeling the denominational program of Christian education, missionary education, and student counseling to the local church. (2) To inspire, encourage, and assist those volunteer workers in the various associations of the Northern Baptist Convention who are now giving of their time and efforts to the work of Christian education through the medium of state or associational committees. (3) To interpret the denomination's program in the field of Christian education, missionary education, and student counseling.

Truly these conferences will tend to create more effective cooperation between the leaders of the respective phases of religious and missionary education on the associational level as they seek to strengthen the local churches.

**PROGRAM.** On the first day of the Conference there were plenary sessions to consider the basis on which we were to work and a survey of the actions of the Northern Baptist Convention which led to the calling of these meetings. The Council on Christian Education was assigned the responsibility of coordinating the field work of the organizations which are represented in it. Also the Council is

responsible for preparing a unified program of religious and missionary education for the denomination and for cultivating its use through a united educational approach. This is the first important effort to make a united approach. Time was given on the first day for a presentation of missionary education in its various aspects and also for presentation of student counseling. Probably these phases of the work have never had as wide an opportunity for direct presentation.

There is no question about the value of these conferences. Religious and missionary education leaders found wide mutual interests and new understanding. The total program should be undergirded more effectively because of this united effort.

**RELATION TO THE WOMEN'S PROGRAM.** Naturally the women of the Northern Baptist Convention are interested to know what effect this new plan may have upon existing relationships. One of our purposes was to try to find a way to carry the program and the materials more effectively from the source to the local churches through the new association setup. It is obvious that both missionary education and student counseling have such a pattern for handling their work. Furthermore by statistics, by spirit and by outcome it is evident that this pattern works. There is no plan at the present time to change the links in this chain of state, association and local church secretaries. They should continue in cooperation with the State Women's Boards as they have in the past. There will be the added relationship to the association committees on Christian Education and an increasing opportunity to include all in the program of missionary education and student counseling.

In the present setup of state and association committees of Chris-

tian Education there is no direct representation of missionary education and student counseling by people related to these departments. It is now the plan of most of the association groups to have authorized representatives as members of these committees. This is a step forward.

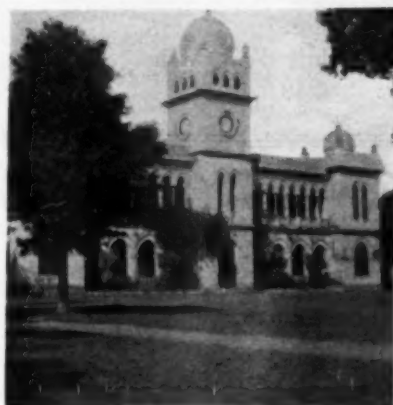
The plan should work both ways. Not only will missionary education have a larger opportunity for representation, missionary education leaders will be able to see the total church picture in the field of education and in that way serve even more effectively.

The leaders of the World Wide Guild, Royal Ambassador and Children's World Crusade may be included in the committees. In some cases they may be on the committees in a dual capacity, also representing youth work or children's work or some other phase of the program. If for the time being these folks should not be on the committees they, together with the Secretary of the Missionary Reading Program, will have a close association with the work through the Secretary of Missionary Education.

It is difficult in a brief space to clear up many of the questions that are in the minds of those who are interested in the program of Christian Education in all its phases. The Publication Society and the Board of Education and Department of Missionary Education are seeking to fulfill the assignments placed upon them by the Council on Christian Education. This is a time of turmoil in the whole world; change is the fact of the hour. It is to be expected that changes will come in this vital phase of our program. We have confidence to believe that the changes in religious and missionary education will be constructive and for the ultimate good of the work of Jesus Christ in this world.

## WOMEN OVERSEAS

(Continued from page 111)



*The Emilie S. Coles Building at the Training School in Nellore*

pupils are non-Christian, all of them are taking a systematic Bible course. The complete staff, with one exception, are Christians from the still despised non-caste communities. What wonders God hath wrought!

Many Christian graduates have gone forth from the elementary and training school to serve "in distant villages where no Hindu or Mohammedan woman would dare to go." It gives me a special thrill to think of Dr. Nellie Fraser and the work she is doing at the Etta Waterbury Memorial Hospital, Udayagiri. After she had finished her medical training at Nellore and had begun work, I remarked that now that she was receiving a regular salary, it would be fine if she started tithing. She informed me that she had tithed ever since she was in the Nellore Girls' High School. It was a joy to find that some of the seed planted had brought such a harvest. Still more thrilling is the fact that this fine Indian Christian now serves in the village where she grew up. Mr. Fred W. Stait, realizing the great need of Moslem women in that area for maternity care, built the hospital in 1904. He and his wife, Dr. M. Grant Stait, worked at

Udayagiri for many years and were discouraged that students they helped to educate didn't return. Nellie Fraser's father was one who didn't stay, but now his daughter is back there, after looking forward to that work for years. Since the death of Dr. Stait in 1928 the medical work has been carried on sporadically, but with the coming of Dr. Fraser in 1938 regular and complete service could be maintained.

Alice R. Veeraswamy, another graduate of the Elementary School, was appointed Principal of the Girls' High School, Nellore, in April, 1941, at a meeting of the Joint Council of the American Baptist Telugu Mission and the Telugu Baptist Convention. She is the first Indian leader to be appointed to this position. She had served about twelve years as Headmistress of this school.

Graduates of the Elementary School also include some prominent men, since boys also attend the lower grades. To mention a few: Rev. K. Benjamin, pastor of the Lone Star Church at Nellore, is deeply spiritual, very energetic, and a fine leader. He has a wonderful Christian family. Mr. D. Viziam is Headmaster of the Boys' Municipal School and Secretary of the Lone Star Church. Chandan Swamidass has charge of an Industrial School.

Many women graduates are now occupying positions of importance and influence as heads of Christian and government schools, as teachers in town and village schools, as doctors and nurses doing both institutional and pioneer medical work. Many of them bear a radiant Christian witness in their places of service. About 1,000 have gone forth from the Training School, and the influence of the Christian homes they are founding is inestimable. They are India's witness with power.

# MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## AWARDS

Each year the Department grants awards for progress in Missionary Education and Reading as well as in the work of the World Wide Guild, the Children's World Crusade, and Royal Ambassadors. A number of new groups have become interested. The states this year to win awards according to the percentage of progress in relation to Baptist membership are:

MISSIONARY EDUCATION	READING PROGRAM
South Dakota	Utah
Nebraska	Montana
Colorado	Oregon
Northern California	Colorado
Indiana	Kansas
Pennsylvania	West Virginia
	Pennsylvania

Awards to the states showing the greatest gain in Missionary Education are: *The Minister and Missions*, edited by ARTHUR H. LIMOUZE; *A Practical Handbook of Suggestions for Missionary Preaching and Education in the Local Church*; *The Church Serves the World*, by JESSE R. WILSON, Secretary of the American Baptist Foreign Mission Society; *We Gather Together*, by GRACE W. MCGAVRAN; *Stories of Christian people at worship around the world*; *The Jews Today*, by CONRAD HOFFMANN, JR., *A Call to Christian Action*; *Clara Barton*, by MILDRED MASTIN PACE.

The awards for the National Missionary Reading Program are: *The Minister and Missions*, edited by ARTHUR H. LIMOUZE, *A Practical Handbook of Suggestions for Missionary Preaching and Education in the Local Church*; *The*

## Bible Book-of-the-Month PHILIPPIANS For February

*Church Serves the World*, by JESSE R. WILSON, Secretary of the American Baptist Foreign Mission Society; *From Carabao to Clipper*, by E. K. and I. W. HIGDON, *Growth of the Christian movement in the Philippines*; *Roads to Christian Democracy*, edited by OLIVE RUSSELL and COE HAYNE. Baptist contribution to American democracy.



## Orders for Books

The Department does not carry books for the National Missionary Reading Program. Orders should be placed with the nearest bookstore of the American Baptist Publication Society.

## World Day of Prayer

The World Day of Prayer for Missions falls on February 20, 1942. Let the bonds of brotherhood in Christ be unbroken as Christians participate in prayer around the world for 24 hours. If you have not planned your program yet, write to National Committee, 297 Fourth Ave., New York City, for suggestions. (See also pages 88-90.)

## STEWARDSHIP

A new pamphlet is off the press containing a series of radio addresses on Stewardship by Dr. Arthur H. Limouze of the Presbyterian Board. It is entitled *The Supreme Stewardship*. You should find the material in this valuable. Copies may be obtained from the Council on Finance and Promotion, 152 Madison Avenue, New York City at 25¢ a copy.

## Missionary Education Information

1. MISSIONS. It is hoped that you will read the four missionary education sections of MISSIONS with greater attention and interest than ever before. It has been discovered in conferences that many people who thought they had read MISSIONS did not know even what was in this section of the magazine. Read all four sections under *Missionary Education* each month and keep a file of interesting data.

2. STUDY CLASSES AND SCHOOLS OF MISSIONS. Because of the unusual value of the study books this year, it is hoped that you are emphasizing their use in study situations. There is much material for thought for adults and young people, and valuable assistance and guidance for boys and girls and younger children.

3. BIBLE READING. There is special emphasis on reading the Bible this year. In this section of MISSIONS you will see a notice about the Bible Book-of-the-Month. For each age group some emphasis should be laid upon this. To read a book at a time or large sections of one book at one sitting



gives new insight and understanding.

4. **STUDY THEMES FOR 1942-1943.** In 1942-1943 Baptists will be studying "Latin America" and "Burma." Some manuscripts already have been reviewed. It is hoped to have books out early.

#### Christian Education Conferences

Be sure to inquire what the young people in your state did at Franklin, Ind., December 27 to 30, 1941 when representatives of the young people of the Northern Baptist Convention met to organize the Baptist Youth Fellowship. Inquire also about the conference on Children's Work held in the same place, December 28 to 31, 1941. Are you doing all you should

for the children in your state, association and local church? Obtain information from the children's workers in your state. The Department will be happy to assist you with information about either of these conferences.

#### Cooperation with Pastors

Pastors are invited to write the Department for a copy of a new pamphlet, *The Minister and Missions*, edited by ARTHUR H. LI-MOUZE. This incorporates suggestions for the integration of missions in the church program and has reviews of current study and reading books on missionary education. There are articles by Albert C. Thomas and Theodore F. Adams. Copies are available to ministers free upon request.

#### On the Association Program

At our Southern Iowa Baptist Association, we devoted about 35 minutes to the Royal Ambassador and World Wide Guild work. The combined Royal Ambassador and Scout troupe, and the two Guilds, Junior and Senior, of the Chariton Church gave the demonstrations.

The R. A. Chief Counselor called the boys to the platform. He then asked for the names of our foreign and home mission fields, which the boys gave. The Ambassador-in-Chief then led them in the Royal Ambassador Declaration. One of the boys led in prayer. They closed the program with the Scout Oath.

The Guild Girls, together with their little sisters who are to be initiated soon sang some Guild songs, gave a report of their activities for the year, and several girls led in prayer. It was an impressive sight to view this splendid group of 46 Worth While Girls.

We hope to have a demonstration also at the State Convention.  
—E. F. Partridge.

#### Massachusetts Associations

Recently the High Counselors of Eastern Massachusetts in Greater Boston organized an association. A Boys' Council, composed of Ambassadors-in-Chief and other Chapter officers, has been formed also. The Council meets in alternate months at the same place as the Association, but holds separate sessions, reporting findings to the Association. The Association plans the year's area program, including Athletic Meets, Baseball and Basketball Leagues, the Mid-Winter Rally, and a series of vespers in the spring. It arranges dates for the visit of a degree team to aid different Chapters. It supervises a plan of visitation of Chapters with an excellent "Visitation Report" form. For information write Leland W. Kingman, 62 Sanborn Street, Reading, Mass.

## ROYAL AMBASSADORS



*A game of volley ball at the R. A. Camp in Ocean Park, Maine*

#### It Is Time to Plan for Summer Camps

Boys, do you want to go to a Baptist boys' camp next summer? It is not too early to start preparations now. Write to your state office or to the high counselor of Royal Ambassadors in your state to discover when the boys of your age will be in camp.

From Maine to California there is a chain of camps for boys under the auspices of Baptist folk. Plan to spend some time at camp. Swimming, hiking and playing games, while at the same time you have an opportunity for rich fellowship with great men and privilege of special study in the different phases of Christian work in which you are interested.

## WORLD WIDE GUILD

*Dear Girls of the Guild:—*

The Baptist Youth Fellowship for which young people and leaders have planned for some years has now come to life! It has drawn its first breath and if one were to judge by its beginnings it bids fair to be a lusty and growing child of which all may be proud.

The scene of its actual birth was the campus of Franklin College and the date December 27th-30th. During those days 68 young people, 29 young women and 39 young men, met together to work out final plans and make their decisions before the Baptist Youth Fellowship became an established fact.

They came from 33 states of the Northern Baptist Convention. Less than ten were 25 years of age, the balance were younger and three of them were 16 years. In addition to the young people, there were 27 persons, representing 19 denominational agencies, who were observers or counselors.

The meeting at Franklin College was both similar to and different from the one at Denison University two years before. Both groups were similar as to the representation of states and of the types of youth work and in the method of selecting the delegates. Indeed they were alike in their ultimate goal.

The Denison group was twice as large. The chief difference lay in the purposes of the two conferences. At Denison the delegates had been called together to think through what they, as young people, believed a new national youth organization might be. Their report was presented to the Council on Christian Education, the guiding agency; it was reacted to by young

peoples' organizations all over the Northern Baptist Convention territory; it was revised; and finally plans for a Baptist Youth Fellowship were embodied in the report of the Council to the Wichita Convention.

In the report adopted by the Northern Baptist Convention at Wichita provision was made for a National Council which would be the legislative and policy making body of the Baptist Youth Fellowship. It was this Council which convened for the first time at Franklin College. The convening of this Council and its deliberations constituted the first conscious acts of the Fellowship.

A steering committee composed of the Youth Committee of the Council on Christian Education, the youth staffs of the agencies under which youth work was being carried, and three additional young people selected at Franklin, guided the general arrangements.

For the conference days the entire membership of the National Council was divided into two major groups, one to work upon organization and one upon program. Mr. Giles Brown of Southern California was chairman of the former and Miss Annajean Richards of Michigan of the latter. Each group subdivided into several smaller groups to work upon certain problems and questions and thus to expedite the large amount of work to be done in the period of three days.

The group on organization produced a constitution and by-laws and made recommendations concerning meetings and the relationship of the National Council to state, association and local groups. The constitution followed the pat-

tern outlined in the Wichita report. It provided that the Baptist Youth Fellowship be divided into three areas, with a vice-president chosen from each.

The committee on program recommended that two members of the National Council be on the Curriculum Committee of the Council on Christian Education. Also that a committee review all Baptist Youth publications and materials and make reports and suggestions concerning them to the Curriculum Committee.

The committee on program outlined a general program, to be developed in the future which would embrace the following: personal Christian living, Bible study, church membership, evangelism, missions, higher education, leadership development, stewardship, Christian citizenship, recreation and leisure-time. Certain pamphlets, posters and manuals were suggested and outlined for carrying and promoting the program.

The committee also recommended that the present program of the Baptist Young Peoples' Union, the World Wide Guild, and the responsibilities of the Youth Department of the Publication Society be included in the duties of the professional staff of the Council on Christian Education. They expressed a desire also that the Baptist student groups have a vital relationship to the Baptist Youth Fellowship.

A nominating committee presented a slate of officers, and the following were elected: President, Giles Brown, Southern Calif.; Vice-Presidents, (Eastern) Forest Parsons, N. H., (Central) Annajean Richards, Michigan, (Western) Ted Parker, Northern Calif.; Corresponding Secretary, Grace Elliott, Pennsylvania; Recording Secretary, Fannie Mae Ford, Ill.; Financial Secretary, Norwood Lindbloom, N. J.

The report of the Council on Christian Education at Wichita planned for a Youth staff of five persons when circumstances and finances permit. One staff member has already been appointed, Mr. Oliver deW Cummings. He came to his office as Youth Secretary December 1st, was present at Franklin and related himself most happily and helpfully to the members of the National Council.

One more thing characterized both the group at Denison and the group at Franklin. It was a willingness to work hard and late and continuously, for deep-seated within them was a sense of mission and a consecration to a Christian task performed for all baptist young people.

If during those days at Franklin there was ever any tendency to see only the detail of the program or the structure of the organization, it was dispelled in those quiet services of worship which were so wonderfully led by Rev. Douglas Rae of Bloomington, Ind. To watch the group in its hours of diligent work, and in its hours of reverent worship, was to find one's spirit lifted and one's hope in a future and better world renewed.

There was something prophetic about the communion service on the last morning, when the Council gathered around the tables for the Lord's Supper. With what special meaning for this group, in a day like this, the words of the Sermon on the Mount fell upon our ears as Rev. Rae gave them to us! We had come out of a distraught world to find once more the Way and to plan together how we might walk in it. We came away from Franklin with a profound prayer in our hearts that the new-born Baptist Youth Fellowship may be leaven, salt and light, used of God in the redemption of the World.

World Wide Guild Girls are a part of the Baptist Youth Fellow-

ship. You had a part in its initiation, you will contribute increasingly in its achievement. You can do it in two ways, by making your Guild work more worth while than it has ever been before, and by co-operating with other young people in new plans and programs as they are developed. The picture on these pages is symbolic of our new fellowship in service for the world.

A New Year is here. May it be a happier New Year for the world because the Baptist Youth Fellowship has come to serve in it.

Very sincerely yours,

*Elmer P. Kappeler*

152 Madison Avenue, New York, N. Y.



### Our Adventure in Fellowship

(Continued from January)

"Upon receiving Verna's first letter expressing her desire to become a member of our Chapter, we felt that we should have her present at each meeting. In this way we would keep up our interest in Verna as well as in Mather School. Also, the girls were becoming more and more interested in the study of the Negro in general. Each girl was anxious to do her share by writing letters and in other ways. In answer to the first letter, which we read at our regular meeting, our secretary wrote concerning plans for her for the year. The secretary explained that each month we would read her letter as a part of our program, thus counting her

present. In turn each month, our president, vice-president and treasurer and chairman of each department followed with a letter explaining their own work in particular and a report of the previous meeting. In this way Verna could look at the picture, we had sent earlier, and find the girl who had written to her. This also gave each girl a feeling of responsibility to the cause of Mather as well as the project.

"Almost one year has passed since we began to discuss our project for the year. Few of our member would have considered the Negro or the Negro problem as one of much importance to them. At that time the Negro was just a part of the population of our city and our country. Some of the girls lived in communities where few or none of the Negro race lived. These girls were less interested and less enthused about the study of the Negro people and the influence their race has upon the entire nation, in our schools, our social life, and our work than those girls who lived in the sections of the city where the Negro rode the same bus, went to the same school and traded at the same grocery and drug store. Now after a year of reading books about the Negro, studying and reporting material concerning Negro life, and observing the people in our city, along with our happy experience with Verna and Mather School, every member feels that her heart has turned toward the people of the black race.

"The government has undertaken a new project in our city, that is one of rehousing almost the entire Negro population. It is for the betterment of the people in that area. Here the children are underprivileged and the parents overworked and untrained. Here the homes were only hovels, and there was little or no spiritual aid given them. If the government had opened the project last year, none



of our girls would have read or learned about it because they lacked interest then. True, there is little a Junior Guild Chapter can do in a situation of this kind, yet after we have learned to love Verna and know of her struggle for a better social life and a better education, we can sympathize with the people here. We are positive that almost every girl has developed a feeling of fellowship for the American Negro in the past year.

"In working out our entire project we have kept two passages of scripture in our minds. We have tried to keep His commandment that we love one another. This means our black neighbors and friends. Walking in the light as He is in the light has made for us a wonderful Adventure in Fellowship."

#### Hands of Many Races

A minister once had a Chinese Christian speak in his church. After the speech, he said, "I want you people to come up after the benediction and speak to our Chinese brother. I want you to shake his hand, and you'll find his hand feel just like one of our hands."

When I said goodbye to my Training School roommate in Chicago as I left to go out to Burma, I clung to her warm hands—those hands I loved as I loved their owner. I did not think until afterwards that they were Cherokee hands.

Warm, loving hands of friendship do *feel* the same regardless of their race or color.

Sick in a hospital in Burma, I was soothed and ministered to by the yellow hands of Karen nurses. In America, too, by white hands. Black, brown, red hands all alike. Capable, gentle hands of ministry.

In and out go the skilled fingers of a Kachin woman of Burma, making a hand-woven skirt. Expertly the Indian woman's hand

weaves her Navajo rug. Carefully the Persian woman knots the Oriental rug of many colors. Weavers in China, Syria, Sweden and Nicaragua work with fascinating speed and ease. Skilled hands round the world.

Clothes, eyes, hair may be different, but the hands of all races are alike in being loving, ministering, skilled hands.—*Genevieve Sowards.*

#### A New Guild Chapter in Puerto Rico

The W.W.G. Chapter in the church in San Juan, P. R., has opened a Sunday School in Santurce. They rent a room there, in a place very far from the churches, where every Wednesday night services are carried on by the members of the church. There is great hope for that new place where many people have no opportunity of going to a Christian church. Perhaps with the help of God we can organize a fourth Chapter—besides Santurce, Barrio Obrero, and ours at Puerta de Tierra in San Juan. The people are eager to work for the extension of the gospel, and this is a great help.—*Petronila Nieves.*

#### They Are American

Glancing around the circle in one of the clubs for girls in the Baptist Christian Center in Los Angeles, we see Aurora, whose father—in her own words—"don't believe nothing—nothing at all." Next to her is Juanita, whose mother deserted the child years ago, leaving her with a grandmother; then Evelina, whose brother and sister are in bed with tuberculosis—and who looks none too able to resist it herself. Farther around the circle is Lupe, whose father ran off with the money saved for her winter coat. Concha's father is in the penitentiary. Scarcely three of the group come from "normal" homes—homes where relationships are happy. Not even one of these homes

has an income considered adequate by the "average American."

Yet there is nothing subnormal, nothing morose in the attitude of the girls themselves. They are keen, happy-go-lucky, responsive—like any other group of American girls. And they *are* American, though their skins are deep brown and their names foreign. These girls are growing up in American schools; they have American ideas and ideals. It is up to us to see that those ideals are Christian as well as American.—*Edith Northrop.*

#### Light and Life Chapter

We are a Sally Peck Chapter and we are known as the Light and Life Chapter. We are an active group of girls numbering about fifteen. Within the last three meetings we have had four young visitors, all of whom are seriously thinking of joining our band.

We rehearsed for many weeks on our Vesper Service, which was given before a capacity crowd in our church. It was acclaimed to be the best Vesper Service ever given.

For our special Christmas basket this year we sent toys, Bibles and various other gifts to one of our Guild Girls who is a missionary. I wish you could have read the letter of appreciation we received.

In every other one of our monthly meetings we have a devotional secretary who gives a discussion on some particular missionary whom she has written to or read about. We never run short of material on this topic, and the girls certainly enjoy these talks.

Our pastor is an enthusiastic booster of our Guilds. He tells his congregation that an organization which closes its every meeting with a circle of prayer, in which every girl prays, should be an inspiration to every other organization.

If any other Chapter would care to correspond, "We'd love to!"—*Amelia Shaffer, Warsaw, Indiana.*

## Children's World Crusade

### Stories from Africa

#### *Dear Crusaders:*

There are a few Congo stories I want to share with you. They are real true stories.

Long, long ago when we first entered the Congo we rode from Matadi, the port city, to Cipello on a narrow gauge railroad. The train seemed more like a toy train than a real train. At Cipello we were met by a large group of carriers, many of whom were Christians although we did not know it at the time. They were nearly all naked to the waist and every one of them carried a long knife in his belt. Because we were complete strangers, we were a little frightened. However, their smiles were nearly as long as their knives, and we soon felt more comfortable.

Lukoki, a native of Banza Manteke, who spoke English, explained to us that the carriers would take our baggage and groceries and that we would travel by foot and push-push as far as the village of Beti that night, Beti was five or six hours walking distance from Cipello. Lukoki pointed out the automobile road. It was all overgrown with grass and had no bridges. No car had yet traveled on it.

Our hardest task was to place our eight-month-old baby Elaine in a tiny screened house and let her be carried off by two of the men. She was protected from mosquitoes and flies, but she cried most of the way. Her daddy and her mother both tried to keep up with her carriers, but we were hindered by the tall elephant grass which bent over the path completely covering it in places. More than that we could not walk nearly as fast as the car-

riers of Elaine. Lukoki assured us that the carriers would be very careful with our baby — and they were. That was our very first acquaintance with the Congo people and God was teaching us to trust them. Later we learned that they use their knives only to dig up roots, to cut new paths through the underbrush of the jungle, and also as protection against wild animals.

That day at Cipello when we were met by that large group of Congo men, we were perfectly safe because they had already learned about the love of God through their missionaries.

About 46 years earlier Rev. Richards, the first missionary to Banza Manteke, had arrived. The older men in the tribe have told us how, at first, they had tried to get rid of Richards. They did not want this stranger. They did not know what would happen if he were allowed to remain. At night they danced around his hut beating the war drums, brandishing their spears, but no one had courage to enter his hut. Sometimes they pulled the grass apart and peeked into his hut and saw Richards on his knees praying. Richards was always kind to the Banza Manteke people. They stole his chickens at night and resold them to him the next day. He had a love for them that was stronger than their hatred for him. Love conquered over war drums and spears. Today the Banza Manteke people speak of Rev. Richards as "uncle." It is a term of love and respect because in their clan life the uncle is the most important member.

Here is another story. One day a chief near Moanza came to visit us while we lived in our mud house.

He had a friendly face. His shoulders and chest glistened with oil and his loin cloth also had been dipped in oil and red ochre. Around his neck he wore a necklace of leopard's teeth and from his belt hung a long knife. This knife was a sign that he was a chief. The knife was called "the knife of authority and power." It was especially designed and decorated as a chief's knife. Long ago the chiefs used these knives to force their will upon the people, but today the knives are carried only to show who is chief.

We asked the chief if we might buy his chief's knife and he said, "Yes. As soon as my iron-makers have made me a new knife, I will return to sell this knife to you." In a few weeks he returned with the knife and we bought it.

This knife now hangs on the wall in our home. To us this knife has a very different meaning. It reminds us of how much stronger God's love is than men's swords. Those who follow God's way of love in their lives can rid the world of unhappiness and wrongdoing. In the sunshine of God's love all hatreds melt away.

Even Napoleon admitted that in the long run love wins over the sword. I believe that thousands of boys and girls of the Children's World Crusade will dedicate themselves to the greatest cause—love. To me the sword spells decay and death while love means growth and life.

Your missionary,  
*Ruth Engvall.*

### Japanese Crusaders Go Camping

All summer, the Smiling Servers, the Japanese C.W.C. in Seattle, Wash., had been begging to go camping—stay all night at Twin Acres. So one warm August day, Rev. Emory Andrews' bus, made from the old Chinese and Japanese

kindergarten busses (runs fine too) waited at the front steps of the Japanese Woman's Home to take the 21 children with bedding, eats, and much excitement, on their camping trip to Twin Acres, which lies across Lake Washington from Seattle. The president, Toshiko Onoda, is a real general, marshalling our Crusade Company through cooking, dish-washing, clean-up, and finance committees. She had asked all to bring sandwiches for the first meal, and really the food looked almost like Mt. Rainier heaped on a platter. Never before were so many bologna and weiner sandwiches assembled together! They had a camp fire that night too, and many thanks were said to God for such a good time. Six-year-old Nobumasa said, when we came "tiredly" and sleepily homeward, "I wish I could stay at Twin Acres *always!*"

Someone is probably asking "Where did they all sleep?" In 1940 the missionary friends of these children changed an old unused building into a camp. Just this year ten bunks were built in and the little four-and-a-half room cottage was given a new coat of cream paint trimmed with green. It looks so pretty, under the fir trees. And the Japanese C.W.C. has a happy vacation camp.

—*Esther M. McCollough.*

### Answers to Chinese Puzzles

1. A firecracker. 2. Lightning. Rain. 3. Scissors. 4. Stars, Ice. A lake. 5. Shoes.

### We Gather Together

Every Sunday morning for the past few weeks our Crusade group has gathered together to study worship of other lands. It has been interesting to learn what the Christians of other places do, and how they worship. We found so many of them doing the same things we do — even singing the same songs,



ABOVE: *Japanese Crusaders off for a hike.* BELOW: *The Engwall family home on furlough*



although the words look different in another language. Our study was based on the book *We Gather Together*.

Our worship center is a table set in front of two navy blue velvet curtains, and there is a skirt of navy blue percale around the table. The Bible on the table is always open to the Scripture we are to use that morning. Near the Bible is a lighted candle, and the color of the candle is the same as the color of the race of people about whom we study. In the center of the table is a world globe bank for our missionary offering. On the curtains at the back is a picture from the country we are studying, and on the table are some objects from that country. These help us to think about friends in other lands and the things we can do for them.

On the Sunday we talked about worship in India we served Hindu cookies that we had made on the Saturday before in the church kitchen. We had such fun! The pastor and the Sunday school superintendent were our guests that morning. The recipe for the

cookies was found in the *Round the World Source Book*, which also contains some good stories about other countries.

We have Fleming's book on symbols called *Heritage of Beauty* and each Sunday some of us come early to study about these symbols and their meanings. We are making two unbleached muslin panels to hang on either side of the worship center. We are putting Christian symbols on with crayolas, and are making a story about the panels to tell the rest of the Juniors.

One chapter of the book is about American Indian worship. We visited the museum one Saturday to look at the relics of the Indians. One of our teachers who had visited Mesa Verde National Park told us all about the Indians who used to live in Colorado. We also heard about the Indians in Lodge Grass, Montana. The women of the mission there make quilts, so we are making quilt blocks to send there in a Christmas box. We are also making some things for the Christian Center. It is fun to do things for other people, because they are helping others too.

On the Sunday when the chapter was about worship in the Philippines we placed on the worship center some dolls dressed in native clothes. We heard about the family of Filipinos who live in our neighborhood from a friend of one of the Juniors.

We had an exhibit of Bibles written in other languages on the day we studied about the different translations. The American Bible Society poster was on the curtains that Sunday. We count the Bibles brought by the Juniors each Sunday, too.

The front part of the room behind the worship center curtains is a platform, and the curtains shut it off like a room so we have made that our library. There are books

(Continued on page 126)



## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

### A Successful Visual Program

Last year the women of First Baptist Peddie Memorial Church, Newark, N. J., "tried a bit of visual education" at their annual meeting. Because they "found the reaction so encouraging" they decided to share their plan with the readers of *The Open Forum*.

The program opened with the hymn, *O God, Our Help in Ages Past*, followed by Scripture—*John 1:1-9*—and prayer. The *Statement of Purpose*—that through study, worship and hearing from those "who know," the women of our church may be united to give of their time, substance, love and prayers that the Light of Christ may shine in a needy world—preceded the reports, which were classified as follows: WE GIVE, WE SHARE, WE STUDY, and WE PLAN. (See *MIS- SIONS*, April 1941.)

To illustrate the brief oral reports (written reports were filed with the secretary), symbols of the work were placed on a large table by the following officers and chairmen: RECORDING SECRETARY—notebook and pencil, indicating that she had attended all meets of the Executive Committee and had taken minutes at all regular meetings; CORRESPONDING SECRETARY—the graph with cards for sending notices; TREASURER—collection devices, such as a collection plate, gift boxes, candles (representing the 70th Anniversary fund), envelopes for special gifts, etc.; WAYS AND MEANS—objects showing methods used in raising special gifts, including a service of silver and china for luncheons, samples of articles sold, and a coin box for summer savings; SERVICE—samples

of White Cross and Red Cross work and of church equipment; PROGRAM—a globe (for the world program), books and magazines for reading, study books for study groups, music, and pictures (to illustrate the study of "world masterpieces" borrowed from the Public Library).

After the report of the Nominating Committee, the chairman led in the reading of a litany, which had been prepared to "include each part of our program—and our relationship to the world."

### A Litany

"Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God."

O God, who hast bestowed Thy mercy at all times on them that love Thee, and in no place art distant from those that serve Thee, we come to Thee with one accord to make common supplication unto Thee.

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For the opportunities Thou hast given women today to serve Thee with their time, talents, gifts and love, here and across the sea,

*We give Thee thanks, our most loving Father, who wildest us to give Thee thanks for all things.*

For those who have inspired us, by the sharing of their experience in the work of Thy Kingdom—who have helped us to nobler and better living,

*We thank Thee for what Thou hast given us to enjoy.*

Upon the fields of their labors, where they carry Thy message with steadfast heart,

*We ask Thy tenderest blessing, O Lord.*

Upon our White Cross work, as it goes to fields of special service, and upon our Red Cross work, carrying warmth, comfort and cheer,

*Our Father, who loveth all and forgetteth none, and who has taught us to think not only of ourselves but also of the world, we ask Thy blessing.*

For our gifts for the furtherance of Thy Kingdom in this land and in fields across the sea,

*We pray Thee, O Lord, that they may carry Thy message throughout the world. Renew our spirits and draw our hearts unto Thyself, that our giving may not be a burden but a delight.*

For the many times we have strayed and followed the desires of our own hearts, and have left undone the work Thou has given us to do,

*O merciful Father, forgive us.*

For the many times we have failed to witness for Thee, and have closed our ears to Thy call,

*We ask Thy forgiveness. Teach us, Our Father, to hate our sins; cleanse us from secret faults.*

HYMN: "Holy Ghost, with Light Divine" (Verses 1 and 4).

And again we lift our hearts to Thee. Upon those of our number

who have been away because of illness, sorrow or heavy burdens,

*Lift up the light of Thy love.*

For the women who have been chosen for places of special trust; who have been given the privilege of leadership in the work of Thy Kingdom,

*We pray that they may enter into their labors to the fulfillment of Thy holy will.*

For those who serve in the ranks—the faithful, loyal women, forgetting themselves in the thought of Him who has given so freely to us,

*We beseech Thee, make us fellow-workers in Thy Kingdom.*

For all the women round the world, with whom we claim fellowship, and with whom we work for the coming of Thy Kingdom—and peace.

*We come with them to Thee.*

*Grant to us, O Lord, the spirit to think and to do always such things as are right, that we, who cannot do anything good without Thee, may, by Thee, be able to do Thy will with Jesus Christ our Lord. Amen.*

HYMN: "O Master, Let Me Walk with Thee."

Adapted from a letter from Miss Ruth Tapping, Program Chairman.

### Again in 1942!

Interest in the Program Contest grows with the years, and we are happy to announce the rules and prizes in the 1942 contest.

The rules are simple:

Each entry should have the name of the society and church as well as the name and address of the program chairman (or other officer.) YEAR-BOOKS may be sent with or without a descriptive letter, but the former is preferable. PROGRAMS must be described in sufficient detail to enable others to follow the plan. Information concerning the source material and notes on invitations, decorations and other special features add to its value. LETTERS, concerning

methods, etc., should give in detail the plans followed. None of the entries can be returned.

There will be three sets of prizes—one for year-books, one for programs, and one for letters—as follows: First Prize—\$3 worth of books to be selected from the 1942

reading program. Second Prize—a subscription to *New Literature*.

The contest is open to all Northern Baptist women's groups except those represented in the 1941 list of prize winners. (*They will be eligible for the next contest.*) The closing date is May 1, 1942.



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### Children's World Crusade

(Continued from page 123)

for us to read as soon as we come on Sunday mornings. This helps us understand more about the mission work in these countries, and what Jesus means to those who learn about him. During Vacation Church School we made orange-crate chairs that have been covered with printed percale, and the table is white and turquoise. When we have read a book we put our names and the name of the book on a colored piece of paper, and hang this slip on the wall near the blackboard.

Our blackboard is a great help too, because the teacher puts the names of people and places on it. We use it for the words of a new

song that isn't in our hymnals, and we keep a record of our giving on the blackboard too. We learned the hymn of thanksgiving which is written to the same tune as the song "We Gather Together."

Every Sunday our Bibles are used for the worship service, and we are learning to find things in our own Bibles. One of the girls in the first year class told us the story of William Tyndale, and that made us think about how hard it used to be for the Bible to be printed. The Bible is important in worship, because from it we learn about Jesus and how to live with each other. We cannot do this unless we are friendly, so in our prayers we remember all of those in countries at

war and those who do not know Jesus. We are sharing in sending gifts that take the Bible to these countries and help to send missionaries.—*Elsie Johanson*, C. W. C. Secretary for Colorado.

### Crusader News from Arizona

Crusaders in Yuma, Arizona, live in a city of many children: Indian, Negro, Mexican, Philippine, Chinese, Japanese and white. There are Mexican and Negro Baptist churches, but the children of other races have no churches of their own. Yuma Crusaders are glad when these children come to their service.

Yuma is a desert city, the sun shines every day and the flowers bloom all year round. The Crusaders are very happy in their work as you can see from the following letters written by some of the members. Mrs. H. L. Gillenwaters is their leader.

"We never have snow here and it never gets cold. We have read many books. We had an Easter party and went to see a sick woman. And we also had a Valentine party and had a good time. Our C.W.C. meets every week. We have been having fun making scrapbooks and have been having programs and parties."

"I live in Yuma where it is hot. I go to C.W.C. every Tuesday. I like it very much. We made bandages. We have a lot of fun and learn songs and verses."



*Crusaders in Yuma, Arizona*



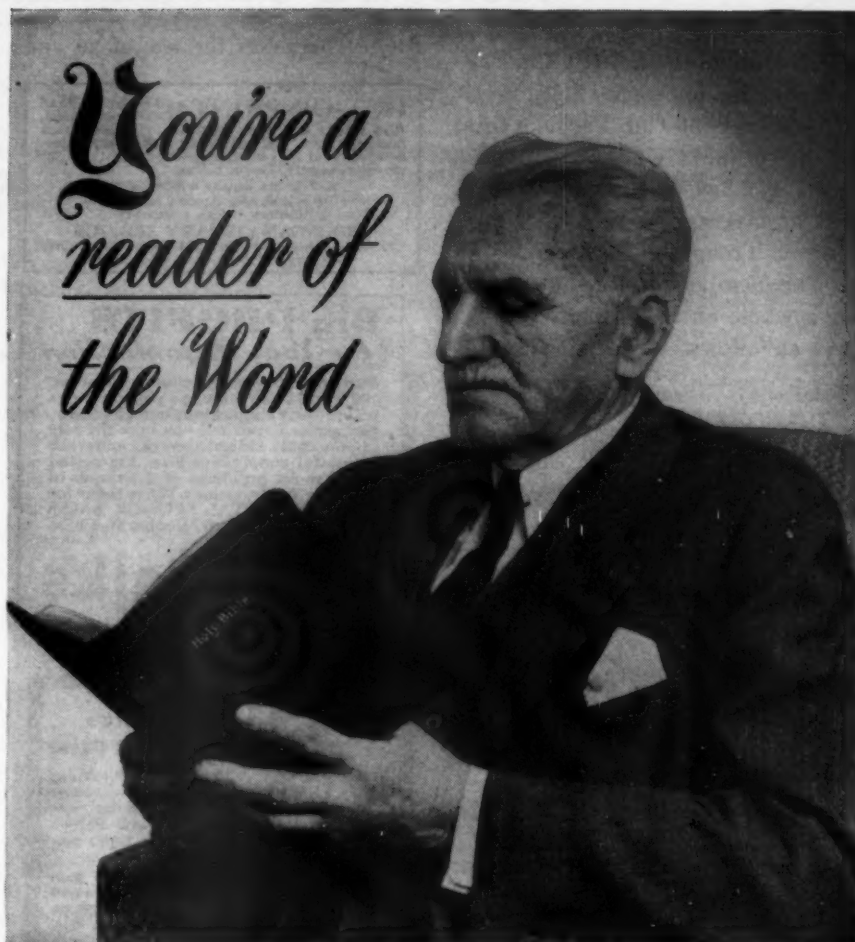
"I am a Crusader and I like to come to C.W.C. each week. I have 105 reading points now. I come to church every Sunday except when I am sick. I like to read the Bible. I am in the Junior girls in Sunday school. In 1942 I will be a Guild girl."

"I live in Yuma where it is hot. We had an Easter party. We make bandages here and send them to the Mission hospitals. We color pictures and send to missionaries. I like C.W.C. very much."

"I am seven years old. I became a Christian in November. While riding across the desert one day I was humming 'Have Thine Own Way, Lord' and thought of these words to sing to that tune:

"It pays to serve Him in His own way,  
Love and obey Him day after day.  
If you will trust Him, before Him bow,  
Jesus will save you and save you now."

"I like the MISSIONS magazine. I enjoy the children's part. I like the White Cross best. We rolled bandages and patches. We made scrapbooks and other things. We made a Christmas box to send the foreign lands."



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### Baptist Boy Scout Troops

On December 31, 1940, the Baptist churches sponsored 2,281 Scout Troops and 239 Cub Packs, a total of 2,520 units compared with a total of 2,382 at the end of 1939. On the average there are 23 boys in each Troop and Pack.

The membership for the country as a whole on December 31, 1940, was as follows:

Total boys (Scouts and Cubs).....	1,105,941
Total adult leaders (Scouters, Cubbers and Den Mothers).....	343,471
Boys and men—Philippine Islands.....	36,201
	<hr/> 1,485,613

For this information we are indebted to Mr. Harry K. Eby, Assistant Director of the Boy Scouts of America.

Send for a free copy of the leaflet, "Boy Scouts, Royal Ambassadors, and the Churches of the Northern Baptist Convention."

### Judson Beuermann

One of the longest records of service as a missionary colporter, came to a close with the death of Rev. Judson Beuermann on November 22, 1941, in Buffalo, N. Y., following an automobile accident. At the time of his death he was 66 years old. For 46 years he served the American Baptist Publication Society. During his long career, spent mostly in Buffalo, he became widely known as "the friendly

Bible man." His service with the Society began at the age of 20 and

was interrupted only by the time taken to attend the Colgate-Rochester Divinity School. He was ordained December 5, 1918. He possessed an amazing knowledge of the Bible and an evangelistic zeal so that with his pleasing personality, sterling character, and vigorous health, he was splendidly equipped for his long and useful ministry. He is survived by Mrs. Beuermann, one daughter, and a sister.

### Caught by the Camera

#### Illustrations in this Issue

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